MACKENZIE COLLECTION.

A

DESCRIPTIVE CATALOGUE

OF THE

ORIENTAL MANUSCRIPTS,

AND OTHER ARTICLES
ILLUSTRATIVE OF THE LITERATURE, HISTORY, STATISTICS AND ANTIQUITIES
OF THE SOUTH OF INDIA;
COLLECTED BY THE LATE

LIEUT.-COL. COLIN MACKENZIE,

Surveyor General of India.

BY

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VOL. I.

CALCUTTA:

Printed at the Asiatic Press, No. 3, Council House Street.

1828.

INTRODUCTION.

Several years have elapsed since the attention of oriental enquirers was attracted to the existence of an extensive Collection of literary materials, relating to the Antiquities of the South of India, accumulated by Col. Colin Mackenzie, the Surveyor General of India, then recently deceased. An account of that Collection is now submitted to the Public. Before proceeding however to particularise the details, it may facilitate an appreciation of their value, to advert to the circumstances under which the materials were collected, and those which have led to their present description, the different divisions under which they have been arranged, and the light which they reflect upon the Languages and Literature, and the Religious and Political Revolutions of the South of India.

A Letter addressed by Col. Mackenzie to Sir Alexander Johnston in 1817, conveys an authentic view of the motives which led him to form the Collection, and the means which enabled him him to prosecute his researches with success. His own words will best be employed to explain as much as is neces-

sary to our purpose. They give also a not uninteresting outline of the Colonel's Indian Career.

" The first thirteen years of my life in India, may be fairly considered as of little moment to the objects pursued latterly in collecting observations and notices of Hindoo manners, of Geography, and of History; with every attachment to this pursuit, to which my attention was directed before I left England; and not devoid of opportunities in India; yet the circumscribed means of a Subaltern Officer, a limited knowledge of men in power or office, and the necessity of prompt attention to military and professional duties, could not admit of that undeviating attention, which is so necessary to the success of any pursuit, at all times, much more so to what must be extracted from the various languages, dialects and characters of the Peninsula of India.

" In particular, a knowledge of the native languages, so essentially requisite, could never be regularly cultivated, in consequence of the frequent changes and removals from province to province; from garrison to camp, and from one desultory duty to another. Those encouragements to study the languages of the vast countries, that have come under our domination since my arrival in India, were reserved for more happy times and for those, who are more fortunate in having leisure for their cultivation; from the evils of famine, penury and war, the land was

then slowly emerging; and long struggling under the miseries of bad management, before the immediate administration of the South came under the benign influence of the British Government.

" In the whole of this period, in which I have marched or wandered, over most of the Provinces South of the *Kistna*, I look back with regret to objects now known to exist, that could have been then examined; and to traces of customs and of institutions that could have been explained, had time or means admitted of the enquiry.

" It was only after my return from the expedition to Ceylon in 1796, that accident rather than design, though ever searching for lights that were denied to my situation, threw in my way, those means that I have since unceasingly pursued (not without some success I hope) of penetrating beyond the common surface of the Antiquities, the History and the Institutions of the South of India.

" The connexion then formed with one person, a native and a Bramin* was the first step of my intro-

* The lamented C. V. Boria, a Bramin, then almost a youth, of the quickest genius and disposition, possessing that conciliatory turn of mind that soon reconciled all Sects and all Tribes to the course of enquiry, followed with those surveys. After seven years service he was suddenly taken off from these labours, but not before he had formed his younger Brother and several other useful persons, of all Castes, Bramin, Jain and Malabars, to the Investigations that have since been satisfactorily followed.

duction into the portal of Indian knowledge; devoid of any knowledge of the languages myself, I owe to the happy genius of this individual the encouragement and the means of obtaining what I so long sought. In the following papers you will observe fifteen different dialects, and twenty-four characters were necessary for this purpose. On the reduction of Seringapatam, in 1799 not one of our people could translate from the Canarese alone. At present we have these translations made not only from the modern characters; but the more obscure and almost obsolete characters of the Sassanums (or Inscriptions) in Canarese and in Tamul; besides what have been done from the Sanscrit, of which in my first years in India, I could scarcely obtain any information. From the moment the talents of the lamented Boria were applied, a new avenue to Hindoo knowledge was opened, and though I was deprived of him at an early age, his example and instructions were so happily followed up by his brethren and disciples, that an establishment was gradually formed, by which the whole of our provinces might be gradually analized on the method thus fortuitously begun and successfully followed so far. Of the claims of these individuals and the superior merits of some, a special representation has laid before this government since 26th September last unanswered. How they are to be disposed of on my departure for Bengal is still in doubt. The attachment existing, and increased in 18-

to 20 years, leaves me no room to doubt but some will adhere to my fortune; but it is to be confessed it is at some hazard in again exchanging a state of moderate comfort with their families for a state of dependance in a distant country; and this uncertainty of an adequate provision for these useful people renders my situation at present more uncomfortable than I wish to say.

"For these thirteen years, therefore, there is little to shew besides the Journal and Notes of an Officer employed in all the Campaigns of the time; first towards the close of the War of 1783 in the provinces of Coimbatoor and Dindigul, and afterwards in professional duties in the provinces of Madras, Nellore and Guntoor, throughout the whole of the war from 1790 to 1792 in Mysore, and in the Countries ceded to the Nizam by the Peace of 1792, and from that period engaged in the first attempts to methodize and embody the Geography of the Deckan, attempts that were unfortunately thwarted or impeded by measures not necessary here to detail; the Voyage and Campaign in Ceylon may be noticed as introductory to part of what followed, on my return to resume the Geography of Deckan.

"Some voluntary efforts for these purposes, had at last excited the notice of a few Friends in the field

in the Campaigns in Mysore, too partial perhaps to my slender talents and ardor for the pursuit, and in 1792, after the Peace of Seringapatam, I was sent a Subaltern from the army in Mysore, by the desire of the late revered Lord Cornwallis, with the small detachment at first employed in the Nizam's dominions for the purpose of acquiring some information of the Geography of these countries, and of the relative boundaries of the several States, then assuming a new form and new limits.

" From 1792 to 1799, it were tedious to relate the difficulties, the accidents and the discouragement that impeded the progress of this design. The slender means allotted from the necessity of a rigid; no doubt just, economy; the doubts and the hindrance ever attendant on new attempts; difficulties arising from the nature of the climate of the country, of the government; from conflicting interests, and passions and prejudices difficult to contend with, and unpleasant to recollect.

" In the year 1796, a general Map of the Nizam's dominions was submitted to Government for the first time, compiled and digested from various materials of various authority described in a Memoir that accompanied; and designed rather as a specimen for future corrections, and shewing what was wanting as much as what was done. It has however the use of bringing the subject into one point of view; further

enquiry improved its snpplements in 1798 and 99, and some encouragement was then held forth that induced perseverance, tho' little effectual assistance was given. My removal* from any share in the direction of the Deckan surveys in 1806, put a stop to the further improvement of this Map; yet the subject has not been neglected and it is hoped may one day be resumed on the revival of the materials since collected, though on a more circumscribed scale than what was once intended.

" In returning to Hydrabad in 1798, for the *third time,* to resume the investigation of Deckan Geography, measures were proposed, and in part methodized for analizing the whole Deckan; and before 1799, considerable help was attained by obtaining a copy of the regular official *Dufter* of the Deckan in its provincial and even minuter divisions which has been since translated from the Persian; as well as

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* It is too late now to apply a remedy and too painful to refer to Original Documents to show how the most public spirited plausible reasons may be advanced for measures most absurd and hurtful to the Interests of the Public and of Science; otherwise this might be produced as an additional instance of the erroneous measures in those times. All that had been intended and partly executed by the measures encouraged in the Government of Lord Cornwallis and Wellesley was nearly overset, and almost lost sight of ever since, and though our arms now occupy positions in the most distant parts of the Deckan, no systematic plan is yet adopted for concentrating the results and combinations of our marches and expensive surveys in that country into a more correct General Map.

certain MSS. of authority which were proposed as the basis of the Plan to be followed in the enquiry and description. The Deckan was in fact then a *Terra-Incognita* of which no authentic evidence existed, excepting in some uncertain notices and mutilated Sketches of the marches of Bussy; and in the Travels of Tavernier and Thevenot; which convey but little satisfaction* to the philosophical accuracy of modern times.

" This Plan in its bud was nearly overset by the new war with Tippoo; it may be satisfactory however to know that the attempts then made were not without use both in a military light, (as described more fully in official reports) and in anticipating measures that have since been or may be still advantageously followed in arranging the History, Antiquities and Statistics of that interesting country.

" After the reduction of Mysore in 1799, and in the arrangements that followed, I was employed in assisting the Commissioners with Geographical information, to promote the arrangement and a knowledge of the limits of the subject of the partition. On my return to Madras the Governor General, the Earl of Mornington, being justly of opinion, that a more complete knowledge of these countries was indispensibly necessary for the information of Govern-

* See Gentille's Opinion on the Geography of India. Voyages Aux Indes.

ment, was pleased n the handsomest manner, without solicitation or any personal knowledge, to appoint me to survey Mysore, assisted by an establishment suited rather to an œconomical scale of expenditure than to so extensive an undertaking; but to be carried through a country yet so little known, that the position of some of the provinces ceded by the treaty of partition could not be ascertained till this survey was advanced under peculiar circumstances of embarrassment. For instance—Holall ceded to the Marattas, Goodicotta on the N. W. of Chitteldroog mistaken for a small Fort North of Colar on the East of Mysore, and many other instances, whence some knowledge of the country rendered a Survey indispensible.

" Consonant to my original ideas, I considered this occasion favorable for arranging a Plan of Survey embracing the Statistics and History of the country as well as of its Geography; and submitted a Plan for this purpose which was approved of by this Government. Three assistants, and a naturalist were then for the first time attached to me, yet this moderate establishment was immediately after disapproved of in England, and a design that originated in the most enlightened principle, was nearly crushed by the rigorous application of orders too hastily issued and received in India in the end of 1801, when I had, at very considerable hazard of my health, just comple-

ted the Survey of the Northern and Eastern Frontier of Mysore.

" How far the idea suggested was fulfilled it is not for me to say; from adverse circumstances one part was nearly defeated; and the *Natural History* was never analyzed in the manner I proposed and expected in concert with the Survey; the suspense I was placed in from the reduction of the slender stipend allotted to myself, both for salary and to provide for increasing contingencies, was not only sufficiently mortifying, but was aggravated by the overthrow of the establishment first arranged for the work, while other branches* were favored, in the application of the Director's orders. The effects of these measures on the public mind and even on my assistants; contributed to paralize every effort for its completion; but notwithstanding these difficulties the success attending the first Researches, and a conviction of its utility induced me to persevere till 1807. The Geography of the Province of Mysore was literally completed in the minutest degree of 40,000 square

* In the Regulations of Survey of October 1810, no less than 20 Military Officers were attached to the Quarter Master General, exclusive of the Military Institution, aud the Establishment of Native Surveyors under the Revenue Department. The results arising from those Departments compared with that of the Mysore Survey, would afford the most just means of judging of the utility of either of the works.

miles of Territory; considerable materials were acquired of its Statistics and of its History; and the basis laid for obtaining that of the Peninsula on a plan undeviatingly followed up ever since.

" Much of the materials collected on this occasion were transmitted home in 7 folio volumes with General and Provincial Maps; but it is proper to observe that still more considerable materials for the History of thc South are in reserve, not literally belonging to the Mysore Survey, though springing from the same.

" It is also proper to notice that in the course of these investigations, and notwithstanding the embarrassments of this work, the first lights were thrown on the History of the Country below the Ghats, which have been since enlarged by materials constantly increasing; and confirming the information acquired in the upper couutry. Among various interesting subjects may be mentioned.

1. The Discovery of the *Jain* Religion and Philosophy and its distinction from that of the *Boudh*.

2. The Ancient different Sects of Religion in this country and their subdivisions, the *Lingavunt*, the *Saivam*, *Pandarum*, *Mutts*, &c. &c.

3. The nature and use of the *Sassanum* and Inscriptions on stone and copper; and their utility in throwing light on the important subject of Hindoo,

Tenures; confirmed by upwards of 3,000 authentic inscriptions, collected since 1800.

4. The design and nature of the Monumental Stones and Trophies found in various parts of the country from Cape Comorin to Delhi, called *Veera-cul* and *Maastie cull,* which illustrate the ancient customs of the early inhabitants and perhaps of the early western nations.

5. The sepulchral *Tumuli, Mounds* and *Barrows* of the early Tribes, similar to those found throughout the continent of Asia and of Europe; illustrated by Drawings, and various other notices of Antiquities and Institutions."

It may be here observed that the results of a few of these enquiries were from time to time communicated to the Public, and in the interval described, the following papers from the pen of Col. Mackenzie were printed :

1. Account of the construction of a Map of the Road from Nellore to Ongole.
Dalrymple's Oriental Repertory. vol. I.

2. Description of the route from Ongole to *Innaconda* and *Belamconda* with a map. *Ibid.*

3. Account of the Kommam tank. *Ibid vol.* II.

4. Description of the Source of the Pennar River. *Ibid.*

5. Sketch of the life of Hyder Ali Khan.
Asiatic Annual Register, 1804.

6. History of the *Anagundi* or *Vijaya Nagár* Rajas. *Ibid.*

7. History of the Rajas of *Anagundi* from enquiries made on the spot. *Ibid.*

8. Account of the *Marda Gooroos*. *Ibid.*

9. Account of the *Batta* Rajas. *Ibid.*

10. Description of the Temple at *Sri Sailam*. *Asiatic Researches. vol.* V.

11. Remarks on some Antiquities on the West and South Coasts of Ceylon. *Ibid. vol.* VI.

12. Extracts from Journals descriptive of *Jain* Monuments and Establishments in the South of India. *Ibid. vol.* IX.

There are also translations of several Inscriptions in the same volume, furnished by Col. Mackenzie.

Of these, the papers relating to the *Jains* were the most novel and important, and first brought to notice the existence of a Sect, which is very extensively dispersed throughout India, and includes a considerable portion of its most respectable and opulent natives.

After the conclusion of the Mysore Survey, Col. Mackenzie was appointed Surveyor General at Madras, but had scarcely time to take charge of his office, when he was called away to accompany the Expedition to Java in 1811. After the military objects of the Expedition had been effected, his attention was directed to his favorite pursuits, and many books and documents were collected. He also took a lively

interest in the Batavian Society, and contributed some valuable notices to the Pages of its Transaction. A Journal of a visit to the Ruins at Brambanam has been thence transferred to a London Journal. Col. Mackenzie adverts also in the letter to Sir A. Johnston to detailed Reports submitted by him to the Governments of India, copies of which have not been found amongst his papers, nor, as he observes, were they placed upon Record at the Bengal Presidency,

After resuming charge of the office of Surveyor General at Madras in 1815, Col. Mackenzie was enabled to superintend for a short time the continuance of a Survey of the Ceded Districts, instituted upon his recommendation in 1809, and prosecuted upon the same plan as that of Mysore—adding an extent of 30,000 square miles to the 40,000 previously laid down. The results of these Surveys have been published in Arrowsmith's Atlas of the South of India. The collection of books, papers and inscriptions went hand in hand with the Survey—nor was this part of the Peninsula the only field from which similar gleanings were made—they were collected throughout the whole of the Provinces subject to the Presidency of Fort St. George by natives trained for the purpose. These operations were not of much longer continuance, for shortly after his return, Col. Mackenzie was appointed Surveyor Ge-

neral of all India, and quitted Madras for Calcutta. His literary and antiquarian collections were brought round from the former Presidency, and the principal natives employed in arranging and translating them came also to Calcutta. Col. Mackenzie's intentions in consequence, are thus explained in the Letter from which has been quoted.

" I will only further just notice the effect of this removal on the Enquiries and Collection here described. The people reared by me for several years, being natives of the Coast or the Southern Provinces, and almost as great strangers to Bengal and Hindoostan as Europeans, their removal to Calcutta is either impracticable; or where a few, from personal attachment (as my head Bramin, *Jain* translator and others) are willing to give this last proof of their fidelity, attended with considerable expense; and without that assistance, most of what I had proposed to condense and translate from the originals in the languages of this country, could not be conveniently or at all, effected at Calcutta.

" I mean however to attempt it, and hope in this stage, preparatory to my return to Europe to effect a condensed view of the whole Collection, a *Catalogue Raisonnée* of the Native Manuscripts and Books, &c., and to give the translated Materials such form, as may facilitate the production of some parts should they ever appear to the Public; at least by persons

better qualified, if the grateful task be not permitted to my years or to my state of health."

The attempt thus announced was never made. Much delay was necessarily occasioned by the change of Residence and charge of a new office. Several of the natives died, and the survivors were rendered ineffective by sickness. The purposes of Col. Mackenzie were finally disappointed by his indisposition and death in 1821.

The preceding observations will afford a general notion of the manner in which the collections of Col. Mackenzie were accumulated.

Through a considerable part of his career he may be said to have collected them in person, visiting in the course of his surveying operations almost all the remarkable places between the Krishna and Cape Comorin, and being accompanied in his journies by his native assistants, who were employed to take copies of all inscriptions, and obtain from the Brahmans of the Temples, or learned men in the towns or villages, copies of all records in their possession, or original statements of local traditions. When not himself in the field, Colonel Mackenzie was accustomed to detach his principal native agents into different districts to prosecute similar enquiries, furnishing during their absence either in English or in their own language to be subsequently translated,

Reports of their progress. Their personal expences were in general defrayed by the Department to which they were attached, but all extra expenditure, and the cost of all purchases, were defrayed by Col. Mackenzie himself. The outlay thus incurred probably exceeded a Lac of Rupees, which sum has been liberally sanctioned by the Court of Directors for the purchase of the Documents.

By the means thus described a collection was formed at a considerable cost of time, labour and expence, which no individual exertions have ever before accumulated, or probably will again assemble. Its composition is of course very miscellaneous, and its value with respect to Indian History and Statistics remains to be ascertained, the Collector himself having done little or nothing towards a verification of its results. This indeed cannot be successfully attempted by any single individual, as a familiarity with fourteen languages and sixteen characters can scarcely be expected, from any one person. It is the more to be regretted, that Col. Mackenzie did not live to execute some connected view of the principal facts his collection furnishes, whilst he commanded the aid of the agents by whom it was formed, who under his superintendence had learned to feel a lively interest in their task, who had acquired a knowledge of the leading results which it were vain to look for in any other natives, and who are now for the greater, and most valuable part, dead or dispersed.

In the absence of any account prepared by the Collector, the following Catalogue may be received as an attempt to convey some accurate notion of the nature of the collection, and a short view of some of the principal conclusions that may be derived from its contents. It will be necessary however in the first place to explain the circumstances under which the Catalogue has been prepared, that no censure may attach to the compiler for not performing more than he has endeavoured to accomplish, or for undertaking a task to which he acknowledges he brings inferior qualifications, the languages of the South of India never having been the objects of his studies.

The officer who succeeded Col. Mackenzie as Surveyor General, professing no acquaintance with the subject of Col. Mackenzie's Antiquarian collections, and expressing his wish to be relieved of all charge of the Establishment connected with them, it became a matter of some perplexity how it should be disposed of, in contemplation of its becoming the property of the Company. As no other person in Calcutta, was inclined to take any trouble with such a collection, or perhaps so well fitted for the task, as myself, I offered my services to the Supreme Government to examine and report upon the state of the materials. The offer was accepted, and the manuscripts and other articles of the collection were

transferred to my charge. I then learned that the native agents had set to work upon the Colonel's death to make short Catalogues of the articles and books accumulated, and these were completed under my supervision. In the course of examining the Lists as well as I could, I found them not only too concise to be satisfactory, but in many cases evidently erroneous, and altogether devoid of classification or arrangement. I therefore on submitting them to the Government suggested the necessity of a careful revision, and the advantage that might be derived from the publication of the result, which suggestions were favorably received, and the present Catalogue has in consequence been prepared.

The various languages of the Peninsula being unknown to me except as far as connected with Sanscrit, I had no other mode of checking the accuracy of the natives employed in cataloguing the manuscripts, than to direct the preparation by them of detailed indices of the works in each dialect. These indices were accordingly compiled and translated, and their results again compressed into the form in which they will be found in the following pages, the accuracy being verified by such collateral information as was derivable from some of the translated papers in the collection, or from printed works of an authentic character. Although therefore some of the

details may be occasionally erroneous, I have every reason to hope that the account of those books which I could not personally verify by perusal, will be generally correct, and worthy of some confidence.

The collection, as here detailed, consists chiefly of *Manuscripts* in the original languages, constituting what may be regarded as the Literature of the South of India. The subject is hitherto almost unknown to the Literature of Europe, and from its novelty, if not from its importance, is likely to be thought entitled to special attention. The description of the Manuscripts constitutes therefore the body of the present publication, and that of the other articles is thrown into an Appendix. The first division of the Appendix is that of *Local Tracts,* short accounts in the languages of the Dekhin of particular places, remarkable buildings, local traditions, and peculiar usages prepared in general expressly for Col. Mackenzie by his native agents, or obtained by them on their excursions. A few works occur that properly belong to the literary class, but which escaped attention at the time of arranging the materials. Some of these Local Tracts will be found in an English dress amongst the Translations, but the far greater portion are yet to be translated. The Local Tracts are followed by the *Inscriptions* the collection of which forms the most laborious, and probably the most valuable portion of the whole: very few of them are translated, but the

whole of them have been examined, and abstracted, and drawn out in a tabular form, stating the object of the Inscription, the date, where found, and in whose reign or by whom inscribed. Of three folio manuscript volumes containing these abstracts, two have been prepared since the death of Colonel Mackenzie.

The Inscriptions are followed by a list of the translated or extracted *English Papers* which were left bound up in volumes, at Col. Mackenzie's death, and to them suceeeds a detail of similar papers, in loose sheets: the value of the latter is much diminished by the very imperfect manner in which most of them have been executed, the English being frequently as unintelligibleas the original: with a very few exceptions the translations are the work of natives alone.

It is unnecessary to advert more particularly to the other articles of the Appendix, and it is sufficient to include them in the following enumeration of the contents of the collection, from which a generally correct view of its character and extent may be derived.

LIST OF THE COLLECTIONS MADE BY THE LATE COLONEL MACKENZIE.

LITERATURE.

Language.	*Character.*	*Number of MSS.*
Sanscrit	Devanagari,	115
Ditto,	Ditto and Nandi Nagari,	103
Ditto,	Telinga,	285
Ditto,	Kanara,	28
Ditto,	Tuluva,	10
Ditto,	Malayalam,	10
Ditto,	Grandham,	96
Ditto,	Bengali,	2
Ditto,	Orissa,	18
(Of the Jainas)	Hala Kanara,	14
Tamul,	Tamul,	274
Telinga,	Telinga,	176
Hala Kanara,	Kanara,	144
Kanara,	Ditto,	32
(Of the Jainas,)	Ditto,	31
Malayalam,	Malayalam,	6
Orissa,	Orissa,	23
Mahratta,	Mahratta,	16
Hindi,	Devanagari,	20
Persian and Arabic,	Nastalik, &c.	114
Hindustani,		8
Javanese,	Javanese,	37
Burman.	Burman,	6
		1568

LOCAL TRACTS, &c.

Country	*Language.*	*Number.* Volumes.	Tracts.
Telinga, ...	Telinga Canara, &c.	64	462
Dravira, ...	Tamul, ...	43	358
Ceded Districts, ...	Telinga, &c.	69	619
Mysore, ...	Tamul and Canara,	20	147
Canara Coast, ...	Ditto, ...	9	115
Malayalam, ...	Tamul & Telinga, &c.	19	274
Mahratta, ...	Mahratta, ...	40	95
		264	2070

INSCRIPTIONS.

Copies of	High Tamul, ...	17	236
Ditto, ...	Various, ...	60	7840
		77	8076

TRANSLATIONS. &c.

Translations and Tracts, in loose sheets, ...		679
Ditto in Volumes, —..	75	1480
	75	2159

Plans, ...	79
Drawings, ...	2630
Coins, ...	6218
Images, ...	106
Antiquities, ... :	40

We shall now proceed to take a short view of the chief results of this collection, and the degree in which it may be expected to illustrate the Literature, Religion, and History, of a considerable portion of Hindustan.

LITERATURE.

The first division of the Catalogue, the *Books in the Sanscrit language,* offers little of value. The works are for the most part such as are to be found in great abundance, and in better condition, in other parts of India, and are not recommended by rarity or local peculiarity. In general they are in very bad order, being more or less imperfect, and being rather engraved than written with an iron style upon palm leaves, a mode of writing which even when the letters are blackened by a composition of lamp black and oil is very unfavourable to prompt and easy perusal: a new manuscript of this kind presented for the first time to the most learned Pundit, is decyphered by him slowly and with pain, and the employment of such rude materials is almost as much a hindrance as a help to the dissemination of learning. Another difficulty in the way of the ready perusal of the Sanscrit Books is their being written, as will have been seen in the foregoing enumeration, in thirteen different characters.

There is one division of the Sanscrit Books, which is in a great degree of local origin and interest, that of the *Máhátmyas,* the *Sthala* or Local *Puránas,* the legendary histories of celebrated tem-

ples and objects of pilgrimage, and especially of those in the *Dekkhin*, which are exceedingly numerous. These tracts describe the circumstances under which the place originally acquired its sanctity, the period of which is almost always in some former *Yuga* or great age; the foundation of the first temple or shrine, the different visits paid to it by Gods and heroes, its discovery and renovation in the present age. the marvels which have resulted from its worship, and the benefactions made to it by modern sovereigns. In this latter portion some genuine history is occasionally preserved. These legends are professedly sections of some of the *Purânas*, particularly the *Brahmánda* and *Skánda*, but this is a mere fiction, as where the entire *Purdnas*, whence they are said to be extracted exist, these sections or chapters are found to constitute no part of their contents. The *Máhátmya* is sometimes fully as extensive as the whole *Purána* of which it is said to be a part, and the aggregate of those in the Mackenzie collection amounting to a hundred and twenty-two, is infinitely more considerable than that of the eighteen *Puránas*.

There are also amongst the Sanscrit Books a few *Cheritras*, historical and biographical narratives of some local value. They are however of too marvellous and legendary a complexion to be of much his-

torical importance, although they may furnish some indications of real events.

The Catalogue has been classed according to the languages in which the Books are written, but one exception has been made to this order, and the division subsequent to the Sanscrit manuscripts is that of the *Literature of the Jains*—most of these manuscripts are *Sanscrit* compositions, but a few are written in the dialects of the Peninsula. As forming a distinct class however it was thought better to place them under a common head.

The Books thus collected are, with one or two exceptions, now for the first time offered to the enquiries of European readers. Colonel Mackenzie, as has been mentioned, has the merit of originally noticing and describing the peculiar tenets of this numerous division of the natives of India, deriving his information from personal intercourse with several well informed members of their community, and visits to some of their principal shrines. The description which he published in the 9th volume of the Asiatic Researches, some notices by Dr. Buchanan in the same place as well as in his travels in Mysore, and the account given in the same volume of the Researches by Mr. Colebrooke of the *Jain* teachers and some of their peculiar tenets as derivable from their own authorities, furnish the only authentic notices of a sect, which is wide-

ly spread through India particularly in the west and south. The Catalogue of their Books collected by Col. Mackenzie forms therefore a valuable accession to our knowledge of the *Jains*. The list comprises forty-four different works, of which those styled *Puránas* are in general of great extent. The character of the legends of which they consist will be readily estimated by the specimens given, from translations found in the Collection, and which sufficiently evince the late origin of the sect, in their attempt to improve upon *Brahmanical* exaggeration, by exaggeration infinitely more extravagant. The *Puránas* are attributed to *Jína Sena Achárya* said to be cotemporary with *Vikramá ditya*, but some traditions identify him with *Jinácchárya* who was the *Guru* or spiritual preceptor of *Amoghaversha* a *Jain* prince in the Arcot district in the end of the ninth century, a period at which they may possibly have been compiled---other legendary collections are acknowledged to be of that or of a later date. Besides these, *Jain* literature comprehend a few books on Medicine, Grammar and Arithmetic, and rituals and treatises on the religious and moral obligations of the sect.

The literature of the *Jains* is succeeded by the Catalogue of Books in the *Tamul* language which may be considered as the most classical of the languages of the Peninsula. It is the speech of that part

of the South of India known as *Drávira*, comprising the ancient kingdoms of *Chola*, *Chera*, and *Pándya*, and now comprehending the districts of South *Arcot*, *Salem*, *Coimbatur*, *Kumbhakonam*, *Tanjore*, *Trichinapali*, *Madura*, *Dindigal*; *Tinnivelli* and great part of *Mysur*, in all which it is spoken, according to Mr. Babington, by more than five millions of people. According to that Gentleman, and to the late Mr. Ellis it is a language not derived from Sanscrit, but of independant origin. Their remarks are as follows:

"It (*Tamul*) is not derived from any language at present in existence, and is either itself the parent of the *Telugu*, *Malayalam*, and *Canarese* languages, or what is more probable, has its origin in common with these in some ancient tongue, which is now lost, or only partially preserved in its offspring.

"In its more primitive words, such as the names of natural objects, the verbs expressive of physical action or passion, the numerals, &c. it is quite unconnected with the Sanscrit, and what it thence so largely borrowed, when the *Tamuls*, by intercourse with the more enlightened people of the north, began to emerge from barbarity, has reference to the expression of moral sentiments and abstract metaphysical notions, and is chiefly to be found in the colloquial idioms. In this remarkable circumstance, and in the construction of its alphabet, the *Tamul*

differs much from the other languages of the south, which are found to admit the Sanscrit more largely in literary and poetical compositions than in the ordinary dialect of conversation, and which adopt the arrangement of the Sanscrit alphabet with scarcely any variation. The higher dialect of the *Tamul* on the contrary is almost entirely free from Sanscrit words, and idioms, and the language retains an alphabet which tradition affirms to have heretofore consisted of but sixteen letters, and which so far from resembling the very perfect alphabet of the Sanscrit, wants nearly half its characters, and has several letters of peculiar powers.

" Neither the *Tamul*, the *Telugu* nor any of their cognate dialects are derivations from the Sanscrit. The latter, however it may contribute to their polish, is not necessary to their existence, and they form a distinct family of languages with which the Sanscrit has in a later times especially intermixed, but with which it has no radical connexion.

"The members constituting the family of languages which may be appropriately called the dialects of Southern India are the high and low *Tamul*, the *Telugu* grammatical and vulgar, *Carnataca* or *Cannadi* ancient and modern, *Malayalma* or *Malayalam*, which after *Paulinus a Bartholomeo* may be divided into Sanscrit (*Grandonico Malabarica*)

and common *Malayalam*, though the former differs from the latter only in introducing Sanscrit terms and forms, in unrestrained profusion; and the *Tuluva*, the native speech of that part of the country to which in our maps the name of *Canara* is confined.

"Besides these, there are a few other local dialects of the same derivation, such as the *Codugu*, a variation of the *Tuluva* spoken in the district of that name called by us *Coorg*. The *Cingalese*, *Maharastra* and the *Oddya*, also, though not of the same stock, borrow many of their words and idioms from these tongues. A certain intercommunication of language may indeed always be expected from neighbouring nations however dissimilar in origin, but it is extraordinary that the uncivilised races of the north of India should in this respect bear any resemblance to the Hindus of the South; it is nevertheless the fact, that, if not of the same radical derivation, the language of the mountaineers of *Rajamahal* abounds in terms common to the *Tamul* and *Telugu*."

The opinions of such competent authorities, cannot be contested, and it must be admitted therefore that the base of the *Tamul* language has an independant origin. It is also evident from the character of its literature, as shewn in the Catalogue, as well as from tradition, that it has been independantly culti-

vated under unusual patronage, and has boasted of its own College, established by regal authority at *Madura*, and a number of able writers from every class of the population.

The tract from which Mr. Ellis's sentiments are cited, is one of three treatises it was his intention to prepare on the *Tamul*, *Telugu*, and *Malayalam* languages The first, if ever completed has not come to hand, and it is from the second that the passage is extracted.* There still remains therefore much to be explained regarding the history of the *Tamul* language, and particularly how it happens, that the names of places of note, cities, mountains, rivers, temples, and shrines are Sanscrit, and have been so apparently from a period prior to the Christian era. *Cape Comorin* or *Comari*, *Madura*, the *Kaberis* or *Kaveri* River, the *Malaya* mountains or *Malaylayam* and a variety of places in the Peninsula, having been known to the ancients, as they are to the moderns, by appellations of Sanscrit origin. The *Tamul* language must have been but little cultivated, the districts must have been indifferently civilised, if the natural features of the country had no distinguishing denominations, until the *Brahmans* or

* The first forms part of the Introduction to *Campbell's Telugu Grammar*. A few copies of it, and of the third Dissertation, were separately printed, and one of each was presented to the Asiatic Society of Bengal.

Brahmanical Hindus immigrated from the north, a political event which is recognised by all the traditions of the South of India.

Although therefore we must grant that the *Tamul* language had an independant origin, we can scarcely suppose with Mr. Ellis, that it had an independant literature, prior to the introduction of Sanscrit. Mr. Ellis states that in the *Tamul* countries there has ever been a contention for pre-eminence of knowledge between the Brahmans and the inferior casts. "When the former established themselves in Southern India they found a native literature already existing, which, though they introducduced the language and science of the north, they were compelled during their long contest with the *Jains*, to cultivate in their own defence." But Sanscrit was less the language of Science, than religion, and that the religion of the Peninsula was Hindu, and even sectarial or *Saiva* at the commencement of the Christian era, we may infer from the name of Captain Komari, corroborated by Arrian's notice that it derived its name from a Goddess whose temple was then in the neighbourhood, as it is still, and who is none other than *Kumári*, the virgin *Durgá*, the daughter of *Daksha*, the yet unwedded bride of *Siva*. The Sanscrit Geographical nomenclature of the Peninsula is, as already observed. a further argument in favor of the uncultivated state

of the *Tamul* language when the Sacred dialect of the Brahmans was introduced.

That the *Tamul* language was independently cultivated in a very high degree, and from a period of some remoteness is unquestionable, but it seems to have been most successfully studied at a comparatively modern date, and subsequent to the dissemination of Sanscrit literature. This view of the case would coincide with that already taken of the early rudeness of *Tamul*, and is warranted by the traditions that relate to the Madura College, and the character of *Tamul* Literature, as it appears from the Catalogue. The College was founded it is said by *Vamsasekhara Pandya* Raja of Madura, for the cultivation of *Tamul*, and this Prince was long subsequent to the prevalence of the *Saiva* faith, at least according to the same authorities The legend also asserts that the professors were compelled to admit the *Tamul* writer named *Teruvalluvar* into their ranks, and according to Dr. John, his reputed Sister *Avyar*, the moral Poetess flourished in the ninth century. Another very eminent *Tamul* writer *Kamban*, wrote at the close of the same century, in which, therefore, we may infer the language was most widely and successfully cultivated.

On referring to the List of *Tamul* Books it will be found, that they furnish undeniable proofs of their having been written subsequently to the great

body of Sanscrit composition, as they are in fact nothing but translations from Sanscrit. Thus the great work of *Kamban* is the translation of the *Rámáyana*. We have also a translation of a great part of the *Mahábhárat* and in the *Máhátmyas*, in which *Tamul* next to Sanscrit abounds, we have numerous legends translated from the *Puránas*. Many of the poetical and narrative works are translations from the Classical Dialect. We might also infer the later date, of such *Tamul* Literature as is original, from its being the work in a great measnre of *Súdras* and of *Jains*, as if it had been part of an attempt to oppose and overthrow the predominance of the Brahmans, to whose priority, therefore, it bears witness.

That part of *Tamul* Literature which is original, consists chiefly of histories more or less legendary of the *Chola*, *Pándya* and *Chera* countries, of moral and didactic poems, and of treatises on Philogy and Medicine; of the former some are very recent compilations having been prepared for the use of Colonel Mackenzie, but others are of reputed antiquity, and the *Pandya Rajakal* is ascribed to *Narakira*, *Bána*, and *Kapila*, three of the original professors of the *Madura* College. The moral poems form a curious and interesting division, as being the works of persons of the lowest caste, or *Pariars*, and yet enjoying the highest estimation. One of the authors, *Avyar*, a female, has been made

known to European readers by the translation of several short didactic works by her, in the seventh volume of the Asiatic Researches. In the following pages will be found an extensive Extract from an unfinished translation by the late Mr. Ellis of a celebrated poem of the class, the *Koral* of *Teravalluvar*.

The father of *Tamul* Grammar and Medicine is said to be the Saint *Agastya*, who indeed is reputed to have invented the *Tamul* language. His Grammar is lost, and the Medical works attributed to him are of very doubtful authenticity, but the tradition, coupled with the uniform assertions of Brahmanical works, as the *Rámáyana*, and the *Skanda Purána*, and others, that *Agastya* took up his residence far to the south, renders it very probable that this Saint was instrumental in introducing letters, if not religion, amongst the Tribes of *Dravira*. The substance of his grammar is said to exist in that of his pupil, *Tolghappiam*, but the work is scarcely intelligible from its brevity and obscurity. In fact almost all the classical writings have ceased to be intelligible to the generality of the people, and the language of *Drávira* is distinguished into the *Shen* and *Kodan*, or high and low *Tamul*, the latter being that in ordinary use. Both these dialects have been cultivated by European writers, and a grammar of each was composed by the celebrated Missionary Beschi. A new edition of his grammar of the common Di-

alect was republished by the College of Madras, as well as a translation by Mr. Babington of his grammar of the *Shen Tamul,* and a *Tamul* and English grammar has been published in England by Mr. Anderson of the Madras Civil Service. Some Manuscript Dictionaries exist, but none have yet been printed.

The next division of the Catalogue consists of Manuscripts in the *Telugu* language, which are scarcely less numerous than those in *Tamul,* as might be expected from the extent of country in which the dialect is spoken. The limits of its use are thus defined by Mr. Campbell.

"The language is commonly, but improperly, termed by Europeans the *Gentoo*. It is the *Andhra* of Sanscrit authors, and, in the country where it is spoken, is known by the name of the *Trílinga, Telinga, Telugu,* or *Tenugu.*

"This language is the vernacular dialect of the Hindoos, inhabiting that part of the Indian Peninsula, which, extending from the Dutch settlement of Pulicat on the coast of Coromandel, inland to the vicinity of Bangalore, stretches northwards, along the coast as far as Chicacole, and in the interior to the sources of the *Tapti;* bounded on the east by the Bay of Bengal, and on the west by an irregular line, passing through the western districts belonging to the Soubahadar of the Deccan, and cutting off

the most eastern provinces of the new state of Mysore; a tract including the five northern Circars of Ganjam, Vizagapatam, Rajahmundry, Masulipatam, and Guntoor; the greater portion of the *Nizam's* extensive territories districts of *Cuddapah* and *Bellari* ceded by him to the British; the eastern provinces of Mysore; and the northern portion of the Carnatic: nor is this language unknown in the more Southern parts of India. for the descendants of those *Telugu* families which were deputed by the kings of *Vidyanagara* to controul their southern conquests, or which occasionally emigrated from *Telingana* to avoid famine or oppression, are scattered all over the *Dravira* and *Carnataca* provinces, and ever retaining the language of their forefathers, have diffused a knowledge of it throughout the Peninsula."

The *Telugu* language as has already been shewn, is not a mere derivative from Sanscrit, but has an independant origin and is of independant cultivation. The radicals according to Mr. Ellis are the same as in the cognate dialects of *Tamul, Canara, &c.*, and it differs from them only in the affixes used in the formation of the words from the roots. Although however it is not the offspring of Sanscrit, it is very extensively blended with that language in the states known as *Tatsamam* or *Tatbhavam,* the words in the former being the very same, taking only the *Tamul* inflexions, and those of the latter being derived mediately or immediately from the Sanscrit. (As

S. *Vanam*, T. *Vanama* a forest and S. *Samudra*, T. *Sandaramu* the ocean.) The rest of the language, exclusive of other foreign terms, is the pure native language of the land, and is capable of expressing every mental and bodily operation, every possible relation and existent thing, and with the exception of some religious and technical terms, no word of Sanscrit derivation is necessary to the *Telugu*.*

Although however the *Telugu* dialect is not a derivative from Sanscrit, its literature is largely indebted to the writings in that language, and is unquestionably long posterior to their being naturalised in Southern India. The works of highest repute are translations from Sanscrit: the oldest works extant are not of higher antiquity than the end of the twelfth century, whilst its Augustan era, the reign of *Krishna Deva Raya* of *Vijayanagar*, dates in the beginning of the sixteenth. The first attempts to reduce the usages of the language to rule, appear to have been made late in the thirteenth century, when *Nannya Bhatta*, a Brahman of considerable learning, and the translator of the first two books of the *Mahábhárat* compiled a *Telugu* grammar in Sanscrit. Mr. Campbell in the preface of his grammar states that the most ancient grammarian of whom mention is made in the native books is the sage *Kanwa*,

* Ellis's Dissn. Page 19.

who appears to have been to the people of *Andhra* or *Telingana*, what *Agastya* was to those farther south, their initiator into the mysteries of *Hinduism*. His works, and those of other writers of supposed antiquity, are not now to be found, and all the treatises of *Telugu* grammar at present extant consist of Sanscrit commentaries on the series of Apothegms of *Nännapa* or *Nanniah Bhatt*. The age of this last, although conjectured by Mr. Campbell to be remote, is ascertained by documents of which he was not in possession, inscriptions recording grants made by his patron, *Vishnu Verddhana Raja* of *Rájámahendri* to be as above stated, the close of the 13th century. Mr. Campbell admits that the Brahmans were the first who cultivated the *Telugu*, and brought it under fixed rules, and consequently recognises the prior introduction of Brahmanical literature.

The principal portion of *Telugu* literature is Translation, and we have the *Mahábhárat*, *Vishnu*, *Varáha*, and *Bhágavat Puránas*, besides *Pauranic* stories in the *Máhátmyas*, and a number of poems, and tales rendered from Sanscrit into *Telugu*. At the same time translations or appropriations from Sanscrit form a smaller proportion of *Telugu*, than of *Tamul* literature, and we have in the former a number of sectarial legends especially of modern origin, as the acts of the *Alwars* and *Jangamas*, or the *Vaishnava* and *Saiva* Saints of peculiar schisms

originating as late as the twelfth century with *Rámánuja* and *Básava.* As in *Tamul,* there are many local *Cheritras,* historical and biographical compositions, containing amidst much exaggeration and fiction materials for history: another important peculiarity is the insertion of the biographical or genealogical account of the patron of the author in the commencement of most works, sometimes of great minuteness of detail. *Telugu* literature comprises also a large collection of Poems and Tales, some of which are original. It is a curious circumstance that no *Nátaks* or dramatic compositions appear to exist in *Telugu* whilst in *Tamul* they are frequent.

Telugu like *Tamul* comprises a high and low dilect, the former of which is used in writing, the latter in conversation and official business. The language of composition is so different Mr. Campbell observes from the colloquial dialect, that even to the learned the use of commentaries is indispensible for the correct understanding of many of their best works.

Telugu has been extensively cultivated of late by our countrymen under the auspices of the College of Madras, and a Grammar and Dictionary *Telugu* and English compiled by Mr. Campbell have been published at that Presidency, besides varirious works intended to facilitate its acquisition.

The next division of the Catalogue is that of the *Karnáta* or *Kanara* Manuscripts distinguished into two classes as *Hála Kanara* and *Kanara*, the former being the ancient language and that of literary composition, whilst the latter, as in the two preceding dialects, is the language of daily use, and of local tracts of recent preparation.

The limits of the *Kanara* language are thus described by Col. Wilkes.

"The principality which in later times has been named from the obscure village of *Mysore* was the South western portion of the ancient Carnatic, frequently named also the country of *Kanara*, or the country in which the *Kanara* language was spoken. According to this criterion, the Northern limits of that extensive region commenced near the town of *Beder* in the latitude of 18° 45" N. about sixty miles N. W. from *Hyderabad;* following the course of this language to the S. E. it is found to be limited by a waving line which nearly touches *Adwanee (Adoni)* winds to the Westward of *Gooti*, skirts the town of *Anantpur*, and passing exactly through *Nundidroog*, touches the range of Ghauts ; thence pursuing their Southern course to the mountainous pass of *Gujjelhutty*, it continues to follow the abrupt turn caused by the great chasm of the Western hills between the towns of *Coimbatoor*, *Palatchi*, and *Palgaut*, and sweeping to the North West

skirts the edges of the precipitous Western Ghauts, nearly as far North as the sources of the *Kistna*; whence following an Eastern, and afterwards a North Eastern course, it terminates in rather an abrupt angle near *Beder* already described as its Northern limit."

To these Mr. Mekerrell adds the province denomenated *Kanara* by Europeans, but as observed by Mr. Ellis, the native speech of that province is the *Tuluva*, a dialect of *Kanara*, an observation which is also made by Mr. Balbi upon the authority of the *Abbé Dubois*, although that Missionary has been either misunderstood, or has made a strange mistake in the assertion that there is no such country or language as *Kanara*. It can scarcely be supposed his objection is one of sound only, or that by *Kanara* he understands something different from *Karnata*.

The *Kanara* language is one of the cognate forms of speech of the Peninsula, agreeing in its Radicals with the *Tamul* and *Telugu*, and differing from them only in its inflexions; a great number of its words are also common to them, and its idiomatic construction is, Mr. Ellis states, not similar only but the same.

Although a division of the Catalogue is appropriated to *Kanara* books it can scarcely be considered as forming a class of literary compositions, as it con-

sists chiefly of local and occasional tracts, many of which were prepared by the direction or for the use of Col. Mackenzie. They differ however in their form from the manuscripts classed originally as Local Tracts, and have therefore been allowed to retain their place amongst the Literary Collections. The *Hala Kanara* is very differently circumstanced, and has an independant and a curious Literature.

It is highly probable that the only Literature cultivated in the South of the Peninsula for a considerable period was *Tamul*; the kingdom of the *Madura* Princes, and subsequently that of the *Chera* dynasty, comprehending *Mysore*, *Bednur*, *Travancore* and *Malabar*. The cultivation of the local dialect of the *Kanara* was of subsequent date, but it preceded that of *Telugu*, and appears to have been patronised by the *Balal* or *Valála* dynasty of princes, who reigned at *Dwarasamudra* the *Dolsamander* of the *Mohammedan* Historians from the 11th to the begining of the 14th Century. Thus, a grammar of the ancient dialect is said by Mr. Mckerrell to have been compiled by *Kesava* about seven centuries ago, and we have in the following Catalogue the translation of a section of the *Jaimini Bhárata*, dedicated to *Viravelála Deva* who reigned about the middle of the 13th century.

Although the literature of *Hála Kanara* consists

in part of translations from *Sanscrit*, and consequently like its cognate literature is subsequent to that of the *Brahmans*, it comprehends a distinct and extensive class of works, which are neither derived from *Sanscrit*, nor are the work of the *Brahmanical* caste. They are composed by Priests of a particular branch of the *Saiva* faith, that of the *Lingamites*, and relate to the actions and doctrines of the founders and teachers of the sect. The schism originated in the 12th century, and the works connected with it are consequently posterior to that date. Some of them are of great extent, consisting wholly of legends relating to individuals of celebrity in the sect, occasionally interpersed with *Pauranic* stories, but for the far greater part, original. They are extravagantly absurd, and mostly insipid, but many of them are highly characteristic, and indicate a state of religious practice and belief, almost as foreign to the genuine Hindu creed, as to common sense and sound morality. Besides this branch of indigenous Literature, we have also amongst the *Hála Kanara* Books some historical documents, relating chiefly to the *Wadeyar* Kings of *Mysore*. of which Colonel Wilkes has made ample use in his History of the South of India, and some original fictions, of an amusing character, in which we may trace many of the marvels that have interested our early years in another hemisphere.

For the country in which the *Malayalam* language is spoken and the character of the language, it is best to refer to the authority of Mr. Ellis, in the printed but unpublished dissertation on the subject.

" The country of *Malayálam*, lying on the West coast of the Indian Peninsula, is, according to the *Ceralotpati*, divided into four *Khandams* or provinces. The most Northern, commencing at *Gocarnam*, and extending Southward to *Perumbuzha* near *Mangalore*, is called *Tulurájyam*, the kingdom of *Tulu*; from *Perumbuzah* to *Pudupattanam*, near *Nileswaram* the country is called *Cúparajyam*: thence to *Cannéti* near *Collam (Quilon)*, lies *Céralárajyam*; and thence to *Canyacumárī (Cape Comorin) Múshicarajyam*. The *Malayála* or more properly the *Malayálma*, is at present the language of the two last provinces. It is spoken likewise, in *Cupam*, but in this province and in *Tulu*, which constitute the district, on which in recent times the name of *Kanara* has been imposed, the *Tuluva*, a distinct dialect, though of the same derivation as the *Malayálma*, prevails among the Aborigines, and a variety of tongues among the *Haiga, Concana, Cannadá, Telugu* and other Tribes who have long colonized the country. There is a certain variation in dialect between the language of *Ceralam* and *Múshicam*, and, indeed, in the several *Nádus*

into which they are divided, but none of sufficient importance to require particular notice. In the latter province affairs of state are conducted in the *Tamil* Language, which is there, consequently, much more prevalent than in the former.

"The *Malayálma* is like the *Coduntamizh*, an immediate dialect of the *Shen Tamizh*: it differs from the parent language generally in the same manner as the *Codun*, in the pronunciation and idiom, but more especially in retaining terms and forms of the *Shen Tamizh*, which in the former are obsolete. But it's most material variation from it's cognate dialects is, that, though deriving from a language superfluously abounding in verbal forms, it's verbs are entirely devoid of personal terminations, the person being always indicated by the pronoun. It is this peculiarity which chiefly constitutes the *Malayalma* a distinct tongue and distinguishes it in a peculiar manner from all other dialects of *Tamil* origination."

The same authority informs us that the language is written in three characters the *Aryam*, the *Col. Ezhutta* and the *Vett Ezhutta* or as it is termed in the South district, *Malayala Tamil* The first is a variety of the Grantham, and expresses the Nagari alphabet. the second is the character in which public grants are drawn up and the third, the clipped or abbreviated letter, is only a modification of

the second; and both differ little from *Tamil;* except in the mode of joining the vowels to the consonants, and in the manner of writing.

The *Malayalam* language as well as those already noticed, borrows largely, particularly in its literary compositions, from Sanscrit and is distinguished into a higher and lower dialect. As a member of the Peninsular family it is prior in common use, to Sanscrit, whilst from its greater simplicity it may be inferred more modern than the *Shen Tamil,* agreeably to the principle that the higher the antiquity the more artificial is the structure of all language, a rule to which Mr. Ellis remarks, there is no reason to believe that the *Tamil* dialects constitute an exception.

The list of *Malayalam* Books is of very limited extent, and is almost restricted to the *Kerala Utpatti,* entire, or in portions. This work, of which some notice appears in the ffith volume of the Researches by Mr. Duncan, gives an account of the origin, history and Institutes of *Malabar,* and seems to serve as a code of Laws as well as a historical record. It is ascribed to the celebrated *Sankara Acharya* but cannot be wholly his work, as it notices events long subsequent to any period that can be assigned for the date of his existence. It is in prose, and the only work of the kind, according to Mr. Ellis. There are some poetical translations from Sanscrit,

as the *Rámáyăna* of *Ezhutt Atchen,* but he states also, that the *Malayalam* has never been cultivated as an independant literary language.

The History and structure of the *Mahratta* language have not yet found such able illustrators as the preceding, and its connections and affinities are in a great measure to be ascertained. It is spoken with some variation of dialect through the whole tract of country that is bounded on the North by the *Satpoora* mountains, and extends from *Nandode* on the West along those mountains to the *Wyne Ganga* East of Nagpore, the Eastern limit is formed by that river to its junction with the *Wurda,* whence it may traced by *Manikdroog* to *Mahood.* From the latter place a waving line may be extended to *Goa,* whilst on the West it is bounded by the Ocean. The population of the country is estimated at six millions.

The *Marhatta* language although spoken by such numbers of people is but imperfectly cultivated by those who use it. It has a grammatical system of inflexion in part peculiar to itself, but offering much that is analogous to the Grammar of Hindi. It does not belong to the Southern family of dialects, but is a member of a series which extends from *Guzerat* to the banks of the *Jumna* across the Doab and along the Ganges to *Behar.* It is very largely interspersed with Sanscrit, and derives its

Literature from the same source although not exclusively. The list of Books comprises amidst the translations from Sanscrit, some from Hindi, and the Local tracts or *Bakhirs* are rather inaccurately designated, as they comprehend both translations from Sanscrit and original compositions, the latter of a biographical and historical character, and of some value as national records of the important events in which the *Marhattas* have borne a part since their rise to political power through the enterprising talents of *Sivaji*. The language is written in two characters, the *Balaband* and *Mor*; the former is a very slight modification of *Devanagari*: the latter is a variety of the same, but more considerably altered. Its introduction is attributed to *Hemanda Panth* the *Guru* and Minister of *Ráma Deva* the Raja of *Devagiri, Deogerh* or *Dauletabad*. This person being famed for his medical skill was carried off to cure *Vibhíshana* the King of the *Rákshasas* of *Lanka*, and on his return brought with him amongst other valuable or curious things, the characters in use amongst the demon race of that Island.

The *Uriya* or *Urissa* Language is spoken in the province of Cuttack extended Northwards nearly to *Midnapur*, and Southwards to *Kimedi*, it is bounded to the East by the Sea, but on the West mixes with the *Gond* at *Sonepur*: on its Southern

boundary it adopts *Telugu* words, and on the North intermingles with Bengali, to which it is closely allied. The difference is rather in accent and intonation and in the use of provincialisms, than in structure or inflexion, and the words are the same. They are indeed as well as in Bengali, Sanscrit, with so very few exceptions, that if the Sanscrit vocables were excluded neither could pretend to be a language. The only basis of either is probably a few terms for the commonest objects of existence, sufficient for a state of absolute barbarism. It does not seem probable that the *Uriya* has even yet received elementary cultivation, or that it possesses a grammar. From the works found in the collection it appears however to have been cultivated, although not in any important department of literature. The subjects principally treated of are the passionate and mystical worship of *Krishna*, Love tales, and local records. The collection however is not so rich in these last as might have been expected, with reference to their abundance in the Province, where according to Mr. Stirling,* every temple has its legend, and every Almanac Maker his *Pánji* and *Vansávali*, records and genealogies of the Princes of the Country in the local tongue.

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* Asiatic Researches, Vol. xv.

The division entitled *Hindi* Books comprises a variety of dialects, but all with one or two exceptions, modifications of a common language, that of the Hindus of central India, to which the term Hindi may be therefore legitimately applied. It seems to be a question yet undecided, how far Hindi and Hindustani are distinct forms of speech, and before this can be determined, what constitutes distinct form of speech must be agreed upon: the elements of both tongues are unquestionably the same, and the inflexions of Hindi even in the *Brij Bhakha* variety, differ in no important respect from those of the *Urdú*. They are nevertheless mutually unintelligible, and are so far different languages; the Hindi retaining its own or Sanscrit words, the Hindustani in every possible case substituting for them words of Persian and Arabic origin. Although therefore the frame work is nearly unchanged, it is filled up in a wholly various matter, and for all the ordinary purposes of speech the dialects are distinct, whatever may be their original identity. The Hindi again varies probably in every hundred square miles, and the language of Agra and Ajmer may present wide discrepancies. The differences are however in words, rather than in inflexions, and they are only dialects of a language radically the same; or perhaps it may be granted individual members of one common family. They are all most copiously intermixed with Sanscrit, and although they may

claim a base separate from the superstructure, the former is of the scantiest possible dimensions, and is completely overshadowed by the latter.

The Hindi dialects have a literature of their own, and one of very great interest. The indications of it in the present instance are limited to but few specimens. These are the *Chhatra Prakás* and *Prithwi Raja Cheritra* or histories of *Chhatra Sal* of Bundelcund, and of the last Hindu King of Delhi *Pithoura* or *Prithwi Raja*. Many such works are current amongst the *Rajput* states, which are not yet known to Europeans. There are also some specimens of Hindi writing in the works of *Kesava Dás* which are of interest, as shortly preceding the earliest Hindustani compositions, and connecting the foreign with the indigenous literature. There is also a number of works on theological subjects, which seem to have been very popular with the Hindus of Upper Hindustan during the latter reigns of the Mogul Princes, and to have given rise to a great variety of sectarial divisions to which these works belong. The list comprises also two or three popular works current amongst the *Jains* of Upper India, one of which the *Kalpa Sutra* is in *Prakrit*.

Estimated as collections of Arabic and Persian Literature the works in these languages are of little consideration, but some of them are of local va-

lue. Several of the Persian Books particularly contain histories of the Mohammedan principalities of the South, which afford ample means of supplying the many deficiencies in the only published account of those states, or Scott's History of the *Dekhin*.

The Hindustani Books or Writings in the *Urdú* language and Persian character, are few and are of no great value. The character of the language in which they are composed has been already adverted to in speaking of the Hindi Manuscripts.

We shall now proceed to sketch the second series of results afforded by the collection, or the illustrations they furnish of the course of religious belief in the Peninsula.

RELIGION.

The Books and papers in the Mackenzie collection do not enable us to trace the state of the Hindu Faith in the South of India with much precision, untill periods comparatively recent, or subsequent to the tenth century. Previous to that date, the traditions are brief and irregular, but they are sufficient with other sources of information, to enable us to form, with some confidence, a general notion of the introduction and progress of a foreign faith, that of the Brahmans of Northern India, amongst the people of the *Dekhin.*

All the Traditions and Records of the Peninsula recognise in every part of it, a period when the Natives were not Hindus. What creed they followed does not appear, but it may be reasonably inferred that if any, it was very rude. and such as might be expected from a barbarous people, for the same authorities assert that prior to the introduction of the colonies from the North the inhabitants of the Peninsula were Foresters and Mountaineers, or Goblins and Demons.

It may seem something rather extraordinary, but it is the obvious consequence of the oldest Traditions, that the extreme South was first colonised, and civilised by a Hindu race, thus indeed furnishing a clue to the real purport of what appears to be the most ancient Sanscrit Poem, the *Rámáyana*. The great object of *Ráma's* adventures in the Peninsula, during which it is to be observed he encounters no cities, and no tenants of wood and cave, except Anchorites, Monkies, Bears, Vultures, Imps and Demons, is to relieve the holy Ascetics from the dread of *Rávana* and his giants who were not confined to *Lanka*, but spread through the great *Dandaka* forest identical with almost the whole of the Peninsula. At the head of the ascetics was *Agastya*, the first apostle of *Dravira*, the traditionary author of its language, as well as of its religion, and whose exertions for the dissemination of the Hindu religion were in all probability seconded and rendered successful by *Ráma* and his army. After the annihilation of the barbarian chiefs, who had resisted the spread of the new doctrines, and the appointment of friendly monarchs both in *Kishkindha*, and in *Lanka*, *Ráma* returned to *Ayodhya*, but the consequence of his incursion was the resort of individuals from his native dominions, pilgrims as it is said, but as it is admitted, eventually colonists. Two of their chiefs *Pándya*, and *Tayaman Nale*, both of the

agricultural caste, and both from *Ayodhya*, laid the foundations of the *Pandyan* and *Chola* kingdoms. At what period this happened, must be matter of mere conjecture. The traditionary accounts refer as usual to dates of extravagant antiquity, and are therefore of no value. That the Madura kingdom existed in the time of Augustus Cæsar we know from *Strabo*, and the author of the Periplus describes the Malabar coast as subject to the Pandion King. We find at a little later period in Ptolemy. a vast number of towns and different principalities as well as *Nomadic* races, as if towards the centre of the Peninsula civilisation had not wholly extended. Some considerable interval of course must have elapsed for the conversion of a solitary forest into the populous resort of commerce, and we may, speaking very vaguely it must be confessed, allow ten centuries for this revolution. This computation derives some support from the enumeration of Seventy-two Pandyan Kings preceding *Kuna* or *Guna Pandya* whom there is reason to place in the 9th or 10th Century of Christianity. That the Lists are correct in details is very unlikely; but the total number may possibly not be far from the truth, and it would give nearly fifteen centuries for the duration of the Pandyan kingdom to the date indicated, or the fifth or sixth century before Christ for its origin. Allowing then some centuries for the con

concentration of straggling colonists into a regularly organised state. the civilization of the South may possibly be extended to ten centuries before Christ, although even that antiqnity may be thought too considerable. At any rate the whole body of Peninsular tradition is adverse to the admission of high antiquity, and still more so to the ill-considered theories which have connected the South of India with Egypt in antiquity, civilization and religion.

The introduction of the Hindu religion into *Malayalam*, or the principal tracts on the Malabar Coast appears to have occurred about the same time time as into Dravira. The Brahmans were brought it is said by *Parasu Ráma* from *Ahikshetra*, which in the *Mahábhárat* is a city in the North of India. They were called *Arya* Brahmans from being natives of the holy land *Aryabhumi*, central or Brahmanical India according to Menu, and we have seen that one of the written characters of Malabar that which is most allied to *Nagari*, is still termed *Aryaka*, as probably of Brahmanical introduction. Possibly traces of these events may be indicated by the *Ariaca* province, and *Purros Mons* of Ptolemy, although the former is rather misplaced, whilst *Adisathra* is possibly connected with the *Ahikshetra* of the Legend ; if there be not indeed some further reference to the local traditions,

in the *Aii* or *Aiorum Regio* of Ptolemy. *Ahi* in Sanscrit means a Snake, and it was found necessary, it is related, to invite the Brahmans into the country to remove the dread of Snakes with which the province, like any other overspread with jungle, abounded. These Snakes, were after the coming of the Brahmans, propitiated by worship as the *Sthala Devatas* the Gods of the soil and the *Aiorum Regio* or *Ahi desa*, the territory of Serpents, would accordingly be an appropriate designation for such a country. At any rate these coincidences are sufficient to shew that Hinduism was established on the Malabar Coast anterior to the Christian era.

As we proceed Northwards, the traces of the early condition of the religious faith of the people are more indistinct than those hitherto followed, but such as they are, they continue to indicate the comparatively recent origin of the existing creed. According to one tradition, the Brahmans were invited to *Srikakola* near the mouth of the *Krishna* by a Prince named *Sudakshina*, and according to another they first came to the South of the *Narmada* with *Uttunga Bhuja* the father of *Nanda*, or were invited by *Nanda* about the begining of the Christian era. The account most generally current assigns the introduction of the principal families to *Mukunti Pallava* prince of *Dharanikota* in the third century of Christianity. If,

as conjectured by Mr. Campbell, Trilinga, the origin as is usually asserted of Telinga is traceable in the Triglyphon or Trilingum of Ptolemy, and Modogalingam of Pliny, we should have the Saiva faith established in the Upper and Eastern portion of the Peninsula in the beginning of the christian era It is scarcely possible however to suppose that the geographical position of the country could be so far erroneous as it must be in this case, the Triglyphon of Ptolemy lying in the situation of Arakan or rather of Tippera. It can scarcely be doubted however that the Hindu faith existed on the Coromandel Coast in the days of Ptolemy, as we have in his tables a number of names of places evidently of Sanscrit origin, by their terminating in *pura* and *nagara*, synonimes of a city, as *Mapura, Minnagara* and others.

On the opposite coast, or in *Tuluva,* and the Concan we have every reason to believe that the Hindu Religion was introduced scarcely if at all anterior to the Christian era. The local traditions assert that the first Prince who brought the Brahmans into the Concan, was *Mayura vermá,* one of the *Kadamba* Princes who reigned at *Banavási,* a name that occurs unaltered in Ptolemy. His Son, extended the settlement of the Brahmans into *Haiva* and *Tuluva* or *Kanara,* and the North Western districts of *Mysore. Mayúra verma* appears to have

reigned in the third and fourth century after Christ, but it is difficult to suppose that the Hindu faith, had not extended itself earlier to these countries, It does not appear however to have made much progress when Ptolemy's geography was compiled. Except *Banavasi* few of the ancient names in this part of India bear any resemblance to Sánscrit, and a considerable tract of coast is occupied by what are termed Piratical nations, or in other words possibly by inhospitable barbarians. The evidence of classical antiquity is therefore as far as it extends in favour of the absence of Hinduism in this part of the Peninsula in the first century of the Christian era. That it was near at hand however may be admitted upon the evidence of *Banavasi*, and such other places as bore Hindu appellations, particularly *Nasik* still called *Nasuk* or *Nasika*, so termed according to tradition from *Ráma's* having here cut off the Nose of *Surpanakhá* the sister of *Rávana*. Ptolemy's *Nasika* is indeed North of the *Nanaguna* or *Tapti* River whilst the present *Nasik* is some way to the South, but independantly of such errors as are to be expected in ancient geography, it is not impossible that places of reputed sanctity sometimes suffer removal, and that the name and tradition do not always continue attached to the same spot, particularly when the situations are not far removed.

The same appears to be the case with regard to the upper part of the Coromandel Coast or the country of *Orissa*. According to Arrian, the coast before coming to the mouths of the Ganges is occupied by the *Kirrhadæ*, a savage race. Ptolemy places them immediately East of the Ganges, to which they may possibly have extended but he has a tribe that bears a designation of precisely similar import, the *Sabara* upon what appears to be the *Mahánadí* River. The classical *Kirrhadæ* are beyond question the *Kirátas* of Sanscrit, and the *Sabara*, the *Savaras*, of the same, foresters and mountaineers, uncivilised barbarians, and their presence in the situations described is an evidence against the prevalence of the Brahmanical system in those countries earlier than the first century of the Christian æra.

It has been already observed that the prevalent division of the Hindu faith in the earliest period of its establishment appears to have been the worship of *Siva*, and the traditions of the different countries corroborate this view, for the tutelary divinities of both the *Pandyan* and *Chola* kingdoms were forms of that deity or his bride. In *Telingana* the first Princes are reputed to have been *Vaishnava*, but this is the only division in which that faith predominated. In the course of time, however, probably by the seventh or eighth century, a variety of modifications existed, to reform which *Sankara Achárya*, it is re-

lated, was born. He did not attempt to abolish all the varieties of the Hindu faith, but whilst he recalled the attention of the Brahmans to the tenets of the *Vedas*, aud the injunctions of the inspired Legislators, and thence founded the division known in the South as the *Smartal* Brahmans, who disclaim, although they may practice, the exclusively preferential worship of any form of the Supreme Deity, he gave his sanction to the continuance of certain sects, over whom he permitted sundry of his disciples to preside. These were the *Saivas*, *Vaishnavas*, *Sauras*, *Sáktas*, *Gánapatyas*, and *Kápálikas* or *Yogis*. The renewed impulse given by *Sankara* to the observance of *Saiva* worship appears to have stimulated the worshippers of *Vishnu* to an effort to obtain the supremacy, and in the twelfth century *Rámánuja*, founded the sect of *Vaishnava Sanyasis* who have ever since exercised considerable influence in the South of India. That the dissemination of the doctrines of *Ramanuja* was attended with political convulsions is darkly alluded to, in the traditions which represent him as protected by the *Velala* Prince, *Vishnu verddhana*, against the persecution of *Kerikala Chola*; and the admitted transfer of the great shrine of *Tripeti* from *Siva* to *Vishnu*, although assigned by tradition to a miracle, is not likely to have been effected without a severe struggle. Other innovations probably sprung out of

the disturbances that prevailed at the period. About the same time or something earlier perhaps, in the course of the eleventh century, a new form of the *Saiva* religion was instituted, that of the *Lingawants* by *Básaveswar* and his nephew *Chenna Basaveswara*. That this change induced some public convulsion is acknowledged by the concurrence of various traditions which represent the king *Bijala Raja* as having been murdered by some of *Básava's* disciples. The religion spread very widely, and is now extensively diffused throughout the Dekhin.

A subsequent innovation, a revival of *Vaishnava* doctrines took place at a still later period, as late as the thirteenth century in the person and institutions of *Madhwáchari*. Adapted like the *Jangama* form of the *Saiva* faith to popular acceptance, it proved equally successful, and may be considered to divide with that religion, the adherence of the greater part of the population of the Peninsula not of the Brahmanical tribe.

After so much has been said of the violent persecution of the *Bauddhas*, in the South of India, and their extermination by the most cruel tortures, it is somewhat extraordinary that so few traces of their existence at all, should be found in the collection. There is no book nor record whatever purporting to be the work of a *Bauddha*. A few incidental notices occur in different memoirs, but they are

brief and unsatisfactory, and are not unfrequently of erroneous application, the *Jains* being intended although the *Bauddhas* are mentioned, and in one instance, in the standard history of Malabar, the name *Baudenmar* is perhaps applied to Christians, and is without doubt given to the Mohammedans.

That there were *Bauddhas* at one time in the South of India cannot be questioned. Imperfect as the traditions are, they indicate their presence, and architectural remains near *Trivatore* and at *Amaravati*, as well as the *Bauddha* caverns at *Ellora Karli*, and on *Salsette*, substantiate the fact. It is impossible however to avoid concluding from all the evidence that is procurable, that they existed at no very modern date, in small numbers, and for a brief period; that they enjoyed little popularity or patronage, and that they never were the objects of a general or sanguinary persecution. That they were exposed to unjust and vexatious treatment in some places, and consequently withdrew from them, possibly beyound sea, is little doubtful, and it is equally certain that their enemies were not the Brahmans alone, but that their expulsion was fully as attributable to the growing power and intolerant preponderance of the kindred schism of the *Jains*.

The earliest controversy of importance that is described is said to have taken place between the *Baud-*

dhas and *Mánikya Vásaka;* the minister of one of the Pandyan kings. The controversy it is narrated took place at *Chidambaram*, but it is worthy of remark, that the advocates of the *Bauddha* faith came over from Ceylon, for the purpose of holding the disputation. They were of course confuted, but no note of any persecution occurs. The date of *Mánikyávásaka* is not very satisfactorily ascertained but it was not improbably in the course of the seventh century.

The confutation of the *Bauddhas* of Malabar by *Kumaril Bhatta*, a Northern Brahman as noticed in the *Kerala Utpatti* and consequent persecution, are narrated very briefly and no date is given. If the events occurred at all they preceded the time of *Sankara*.

The only other notices that are worthy of attention, relate the expulsion of the *Bauddhas* from their College and Temples at *Ponataga Nagaram* near *Trivatur*. They are said in one account to have come from Benares in the third century of the Christian era, and to have settled about *Kanchi*, where they flourished for some centuries; at last, in the eighth century, *Akalanka* a *Jain* teacher from *Sravana Belligola*, and who had been partly educated in the *Bauddha* College at *Ponataga* disputed with them in the presence of the last *Bauddha* Prince, *Hemasitala*, and having confuted them the Prince became a *Jain* and the *Bauddhas* were

banished to *Kandy*. Nothing more of any value, can be added to the History of this sect, from the present collection. We know that the *Bauddha* religion continued in Guzerat till a late period or the end of the twelfth century, when *Kumára Pála* of Guzerat was converted by the celebrated *Hemachandra* to the *Jain* faith, but by the fourteenth century it seems to have disappeared from the more Southern portion of the Peninsula.

The substance of most of the collections regarding the *Jains* has already been published by Col. Mackenzie. According to the information procured from the establishment at *Sravana Belligola*, the *Jains* of the Dekhin were the objects of royal patronage as early as the seventh century before Christ: an inscription cut on a rock is adduced in evidence, but this testimony is solitary, and is at variance with all other documents. There is indeed on the contrary, an inscription placing *Chámunda Raya*, in the eighth century of *Sáliváhana*, whilst the only *Chamunda* of any note, a Prince of Guzerat, flourished in the eleventh century of the Christian era. But the strongest argument against the accuracy of the date is, that amongst a very considerable number of *Jain* inscriptions, or nearly a thousand, there is no other of a similar period. The earliest grants are those of the *Jain* Princes of *Homchi* a petty state in *Mysore*,

which commence in the end of the ninth century. From this they multiply rapidly in the eleventh and twelfth centuries, particularly under the *Velala* Rajas, and extend to the sixteenth and seventeenth under the Rajas of *Vijayanagar*, who although not of the *Jain* persuasion, seem to have shewn liberal countenance to its professors.

To this evidence which is of the most unexceptionable description, the traditions of the country offer no contradiction. In the Pandyan kingdom, the *Jains* rose upon the downfall of the *Bauddhas*, and were suppressed in the reign of *Kuna* Pandya, which could not have occurred much earlier than the ninth or tenth century or might have been as late as the eleventh. The subversion of the *Bauddhas* of *Kánchi* by the *Jains* took place as has already been mentioned, according to some authorities no earlier than *Sáka* 710 or A. D 788. The *Bauddha* temples at *Devagond* and *Vellapalam* were destroyed by *Jain* Princes in the eleventh century. About the same time the *Lingawant Saivas* put to death *Vijala* the *Jain* King of Kalyan, and demolished the temples of the sect. *Vishnu verddhana* the *Velala* Rajah of *Mysur* was converted to the *Vaishnava* religion in the twelfth century, It is highly probably therefore from these accounts as well as from the inscriptions, that the *Jain* faith was introduced into the Peninsula about the seventh century of the Christian era; that

its course South was stopped at an early period, but that it extended itself through the centre and in the West of the Peninsula, and enjoyed some consideration in the tenth and eleventh centuries; that it was mainly instrumental in its outset to the declension of the *Bauddhas*, and that in the twelfth century the joint attack of *Saivas* and *Vaishnavas*, put a final term to its career, and induced its decline. There are however still many *Jain* establishments in the Dekhin, and the religion is not without numerous and affluent votaries.

The extension of the Mohammedan Religion into the South of India was wholly dependant on their political power. A remarkable exception to this occurs in the case of the conversion of the Raja of *Kerala* to Mohammedanism, apparently in the ninth century. This occurrence is recorded in the *Kerala Utpatti* but neither in that nor in any other document in the collection, is one of its consequences, the formation of a Mohammedan population, the *Mapillas* of the Malabar coast, described. The collection is also silent on the subject of the Native Christians of the Peninsula, and throws no light on their ancient or modern history. These omissions resulted from the character of Col. Mackenzie's agents, who as Hindus and Brahmans were not likely to feel any interest in these subjects nor to com-

municate freely with the persons from whom alone, information could be obtained.

A review of the religious revolutions of the Peninsula would be incomplete without some notice of the numerous and celebrated cavern Temples, with which it abounds, and its other monuments of a religious character. The collections of Col. Mackenzie furnish no addition to our knowledge of the former: the subject indeed is capable of little except graphic illustration, and there being few drawings or plans of any value relating to them. The omission is of little importance, for the topic has been handled in the Asiatic Researches, and the Transactions of the Bombay Literary Society, and in the latter particularly by Mr. Erskine in a manner that leaves nothing to desire. To extensive knowledge that writer adds sound judgement, discriminative observation, distinct conception, and perspicuous description, and his account of Elephanta, and his observations on the *Bauddha* remains in India, should be studied attentively, by all who would investigate the history of the *Bauddhas* and *Jains*. The caverns in general are *Saiva,* and *Bauddha.* There are a few *Jain* excavations at Ellora but none at Elephanta or *Keneri.* There is no satisfactory clue to the date of any of these excavations, but there is no reason to think that any of them bear a high antiquity. It may be questionable whether the *Saivas* or *Baud-*

dhas took the lead in these structures, but there is some reason to suppose the former, in which case the *Saiva* appropriation being consequent on the downfall of the *Bauddha,* faith Mr. Erskine observes, the Elephanta caverns cannot be much more than eight centuries remote. The *Bauddhas* according to a tradition previously alluded to, came into the Peninsula only in the third century after Christianity, and their excavations could not therefore have been made earlier than the fifth or sixth. The *Saivas* who formed similar caverns were a particular sect or that of the *Jogis,* as is proved by the Sculptures, the large Earrings, the emaciated penitents, and the repetition of the details of *Daksha's* sacrifice, a favorite story in the *Saiva Puránas,* none of which probably are older than the eighth or ninth century. In the absence of any evidence to the contrary, therefore, we may infer the comparatively recent formation of these monuments. There is nothing in their construction that Hindu architects of the present day would not be as well qualified as ever to accomplish.

Sculptured rocks are analogous to Cavern Temples, and the history of the one may throw some light upon that of the other. The most remarkable monuments of this class are the Sculptured Rocks of *Mavelipuram* or *Mahabalipur* the city of the great *Bali,* who has proved so mischievous a Jack a

lantern to European Scholars, leading them astray from India into Palestine and Mesopatamia, and filling them with a variety of preposterous fancies. Now Local Tradition asserts that these Rocks were sculptured not more than five or six centuries ago by Artists from the North, and the subjects of the carving, the recumbent *Vishnu,* and particularly the presence of *Krishna* and the cowherds of *Vrindavan,* leave no doubt of the accuracy of the Chronology, for the worship of the boy *Krishna,* is a very modern innovation. That there was a city on this spot in remote periods, and that there may be ancient remains in the vicinity are not improbable, but the modern origin of these particular monuments shew that we are not obliged to go back to very distant ages for such laborious architecture to be devised or accomplished.

Many of the great Temples of the South of India as those of *Rameswara, Srirangam, Tanjore, Chilumbaram, Conjeveram* and *Tripeti* are genuine Hindu monuments, and probably are still of the same style of architecture as when first erected, but there can be no doubt that as they are, they are modern constructions. The local Puranas which as has been noticed, are local fabrications, refer the original foundation of each shrine to extravagantly remote periods, very commonly a preceding *Yuga.* They then admit intervals of neglect, and the dis-

covery of the spot by some comparatively modern sovereign, and when they particularise the construction of individual edifices, or the grant of specific endowments, we find the persons are of very modern date. The reigns of the *Vijayanagar* kings, the Rajas of *Mysur* and the *Nayaks* of *Madura,* or from the fourteenth to the eighteenth century form the season in which the records most frequently recur. The *Yádava* and *Belal* Sovereigns appear occasionally amongst the founders and benefactors of sacred shrines, whilst a great number are said to owe their origin to *Chola* kings of very questionable antiquity. Except at *Madura,* the capital of the Pandyan Princes, we do not find any edifices ascribed to those sovereigns, and even at *Madura* many of the most remarkable structures, such as the Choultry of *Trimal Naik,* are works of the fifteenth and sixteenth centuries.

HISTORY.

The earliest political divisions of the South of India have already been adverted to, in describing the first introduction of colonists and civilization from the North. The settlers subsequent to the invasion of *Ráma,* established themselves at the extremity of the Peninsula and founded the *Pandyan, Chola* and *Chera* principalities on the Western coast, whilst the country of *Kerala* was civilised by *Parasu Ráma,* and formed about the commencement of the Christian era, an independant kingdom. In the Carnatic, *Tonda* was reduced to a regular form of Government by a branch of the *Chola* ruling family, whilst farther North *Andhra* formed the chief state on the East and *Tuluva* on the West. At later periods the political divisions of the Dekhin followed the rise and ascendancy of particular families, and the *Yádava, Belála, Ganapati, Gajapati,* and *Vijayanagar* Princes with the Marhatta Chiefs, and *Náyaks* of Madura, take the place of the ancient

kingdoms We shall endeavour to give a brief view of the various states and families as derivable from the Mackenzie Collections.

PANDYA.

The *Pandyan* kingdom was no doubt extensive and powerful at a very early period. The name was familiar to the Romans in the days of Augustus, and the Hindu king is said to have sent ambassadors to the Emperor.

At some short time afterwards, the state seems to have comprehended the Coast of Malabar, which is included by Arrian amongst the possessions of the *Pandyan* king. Its limits, in general, are more restricted, and the kingdom of *Chera* or the southern part of *Coimbetore,* and the line of ghats form its western, and the *Velar* river its northern boundary; on the east and south it is bounded by the sea.

The founder of the kingdom according to the local traditions was a person named *Pándya* a native of Oude, and of the agricultural caste. Various lists of princes are given as the successors of this individual, either in this or the preceding *Yuga.* The ordinary enumeration is above Seventy, but some accounts with more consistency if the ori-

gin be so remote, assert that the whole number was Three hundred and fifty-seven, down to *Kuna Pandya,* with whom all the lists close. Besides these lists we have numerous records of the actions of sundry of the *Pandyan* princes, particularising a few apparently authentic facts. They appear for the most part to be derived from a Sanscrit work, entitled the *Hálásya Máhátmya* of the *Skanda Purána,* which gives an account of the sports or miracles of *Sundareswara,* the form of *Siva* worshipped at Madura, as occurring in the reigns of the different kings. A *Tamul* version of this work was written in the middle of the eleventh century, and the original has therefore the character of some antiquity, being composed possibly in the course of the tenth century or early in the eleventh, and thus fixing the date of the last prince it enumerates, or *Kuna Pandya,* to some anterior term. He is in this work the seventy-fourth prince, and if he flourished in the ninth or tenth century, and the lists at all be correct, we are enabled with a very moderate computation to carry the commencement of the Madura sovereignty according to this record to the third or fourth century before Christianity. We have every reason to think this may be not very far from the truth, and the lists of Princes, which it may be observed also, are found to agree very tolerably in the order of the names, may

be entitled to some confidence. It is not unlikely that the compilers of the *Hálásya Máhátmya* followed records preserved in the Madura Temple and College, and have thus been able to give a tolerably regular and rational view of the series of kings. Its composition has been a check upon subsequent chronicles, and few of the materials for a history of the states of the Dekhin found in the Mackenzie Collection are so complete or regular as for that of Madura.

The first capital of the state was *Kurkhi,* the *Ko'khi* apparently of the Periplus: the next was *Kalyanpur*, *Madura* was the third. The latter was founded by *Kulasekhara* with whom the seventy-four Princes commence, referring therefore the original establishment of the principality to an earlier period than that named above, and furnishing grounds for a conjecture previously started, that this part of the Peninsula might have been organised about five centuries before the Christian era.

The third sovereign was a Princess, but being subdued in battle by a king from the north, or by *Siva* in that form, she gave her hand to the victor. The prince it is said was named *Sundara,* and the tutelary deity of Madura is still *Sundareswara,* the *Linga* erected by *Sundara.* The tradition may therefore imply the introduction of that form of

worship. The queen, as an incarnation of *Devi* as *Minákshi*, was also elevated to divine honors, and worshipped ever afterwards at Madura under that designation.

Few details of any value are given of the next following princes, beyond their frequent hostilities with the neighbouring kings of *Chola*, whose capital is placed at *Kanchi*, and who are sometimes described as *Samanal*, heretics or *Bauddhas*. The eighth king of Madura, *Anantaguna*, also, is said to have been assailed by the *Kirátas*, foresters of *Chedi* or according to the *Tamul* version of the *Halásya*, the barbarous tribes of *Marawa*. *Marawa* however was part of the *Pandyan* kingdom from the first, and the assailants were probably from some other country, or from the mountainous regions along the western Ghats.

A Prince also appears as the nineteenth, twenty-second, or twenty-ninth of different lists, *Varaguna*, who holds a more prominent place in *Chola* history than in that of Madura, a blank in the former being ascribed to his marriage with the Princess of *Chola*, and the consequent uinon of the two sovereignties. This must have occurred after the Christian era, as we have the capital of the *Chola* kings distinguished by Ptolemy from that of the *Pandyan*, and the *Chola*

kings do seem to have merged into the *Pandyan* for some considerable time in the first ages of Christianity.

Shortly after the reign of *Varaguna* a series of twenty-four or twenty-five princes occurs, of whom the names only are recorded, and they are succeeded by *Vamsasekhara* who appears to have been the first of a new dynasty. The different accounts concur in ascribing to him the construction of the fort and palace of Madura, and the renovation of the ancient city. If as might be suspected by this renovation of the city, we are to understand its foundation, this Prince must have been anterior to the Christian era, but this is incompatible with the period of *Varaguna's* reign, and with the duration of the rest of the series. The computation upwards from the last of this dynasty *Kuna Pándya*, will place *Vamsasekhara* in the fifth or sixth century. His reign is further interesting from his being the reputed founder of the Madura College.

The reign of *Arimerddana* the sixty-first or sixty-second Prince, is remarkable for the cotemporary existence of a celebrated personage in the literary and religious history of the Peninsula, *Mánikyavásaka,* the Minister of the *Pandyan* king. He adopted the faith of *Siva,* and the practice of a Mendicant lief, composed a number of hymns in praise of *Si-*

va, and defeated the the *Bauddhas* of Ceylon in a disputation held at *Chidambaram*.

The twelfth prince from *Arimerddana* is *Kuna Pándya*. He is placed by some accounts in the *Saka* year 950 or A. D. 1028, and this agrees tolerably well with the date deduced for him from that of the translation of the *Hálásya Máhátmya*. In his reign, the *Jains* who had become powerful in Madura and enumerated this Prince amongst their disciples, were discomfited by *Jnyána Samandhar*, a *Saiva* priest, and the king became a convert to the latter faith. Some time before the reign of *Kuna Pandya* the Madura College it is said, had been abolished, but this is questionable.

The *Pandyan* kingdom ceased from about the ninth or tenth century to hold that eminent place in the political history of the Peninsula, which it had apparently occupied for some centuries. Its decline was owing to the extended power of the *Chola* sovereigns on one side, and subsequently to the establishment of the *Belála* princes on the other. It continued to struggle on however partly as a tributary and partly as an independant principality, engaged in contests of various vicissitude with its *Chola*, *Marawa*, and *Karnáta* neighbours, until the middle of the sixteenth century, when the sovereignty devolved on the series of Princes known

as the *Náyaks* of Madura. The first of these, *Nágama Náyak* was an officer of *Kriskna Ráya* king of *Vijayanagar*, who was sent to assist the *Pandyan* Prince against the *Chola* Raja. *Nágama* deposed his ally, and declared himself independant. His son *Viswanáth* was despatched against him by the *Vijayanagar* Raja, and defeated and sent his father prisoner to the Court. His loyalty was rewarded with the Government of Madura, which descended to his posterity. Sixteen Princes of this race, held the Government of Madura, and Trichinapali. to the middle of the eighteenth century. Some of them left curious and splendid monuments of their reigns. and several were patrons or persecutors of the Catholic Missions in that part of the Peninsula, Their final downfall may be considered as one of the indirect causes of the British ascendancy in India as the success of *Chanda Saheb* in obtaining possession of *Trichinapali* from *Minákshi Ammal*, the Madura Princess and regent, encouraged him to embark in those ambitious schemes against the Subadhar of the Dekhin, which involved the French and British settlements in the political revolutions of the Peninsula.

CHOLA.

The history of the *Chola* kingdom is much less regular and consistent than that of the *Pandyan*, and the traditions relating to it are as perplexing and contradictory as they are abundant. Lists of the princes, legends relating to them, and even inscriptions dated in their reigns, are extant all over the Peninsula, but are so little accordant, that it is exceedingly difficult, if not impossible to derive from them any information on which reliance can be placed.

The sources of confusion, independant of those which naturally occur from the lapse of time and inperfect tradition, are evidently two. The one is the use of an Epithet as a proper name, and its application to different individuals, thus *Kulottunga Chola* is he who is the elevator of his family, and although it may have originally designated an individual prince, it has unquestionably been borne by very different persons, at exceedingly distant periods. The other source of perplexity is the employment of the term *Chola* in a much wider sense than it legitimately expresses, and its adoption by the Princes of districts considerably removed from the original *Chola* country. The fame of the *Chola* princes seems to have led the Rajas of other provinces to assume the title, and frequent grants are

found at *Rájamahendri*, and in the Northern Circars, which purport to be made by princes, who are termed, in all probability with little exactness, *Cholas*.

The ancient history of the *Chola* kingdom commences at the same time, and in the same manner, as that of the Pandyan. The country along the *Kaveri*, which had been overrun by *Rákshasas*, the chief of whom *Trisiras* gave his name to the celebrated fort of *Trichinapali*, (*Trisira, palli*) was first cleared and cultivated by *Tayaman Nalé* a settler from Oude, or from Upper Hindustan. The limits of the country were afterwards extended to the *Kutakeri* on the West and the Southern *Pinakini* or *Pennar* on the North. The Sea formed the Eastern boundary, and the *Vellar* divided *Chola* from *Pandya* on the South. As comprehending *Tonda Mandalam* the Northern boundary extended beyond *Tripeti*, and in recent times appears to have been pushed far into the *Telugu* countries, but the legitimate boundary to the North is that of the *Tamul* language, or a line drawn from Pulicat towards *Bangalore*, including consequently the whole of the Carnatic below the Ghats, with *Trichinapali* and *Tanjore*.

The first stage in the history of the *Chola* kings, is that immediately subsequent to the foundation

of the principality. Forty-eight or forty-four kings are said to have reigned in a former age, but nothing more than their names, and those not of frequent recurrence, are preserved. It is nevertheless probable that several of the few events of *Chola* history which have been commemorated, belong to this period, and in particular we may assign to it the construction of the capital *Wariur* on the *Kaveri*, which seems to be recognisable in the *Orthoura* of Ptolemy the capital of *Sornag* ; *Shora* or *Chola Náyak*, situated on that river. The extension of the territory further North by the reduction of *Tonda Mandalam*, the country of the *Kurumbas* or *Nomadic Soretani* is also referred to this early period by Mr. Ellis,, but it seems to have belonged to a later date.

The district below the Ghats from about *Pulicat* to *Cuddalore* is said to have been occupied at an early period by wild tribes, who however, were themselves foreigners, coming from the North of India, and who exterminated the original barbarians of this part of the *Dandaka* forest. Although an uncivilised people, the *Kurumbas*, as they are styled, were not strangers to social organisation, as they had chiefs of their own, and fortified holds, and were not reduced without difficulty to subjection. According to tradition *Kulottunga Chola*, had a son by a female dancer attached to a temple, or in

some of the versions, by a nymph of *Pátála,* who from his illegitimacy being debarred from succeeding to his parental dominions was sent by his father to win a principality for himself. The prince, named *Adonda* or *Tondaman Chakravertti,* subdued the *Kurumbas,* with the aid of his father, and introduced various races of colonists into the country from more civilised districts. It does not seem however that *Tonda* continued an independant state, for no separate lists of its princes are preserved, nor is any notice of its later fortunes handed down, except as part of the *Chola* kingdom. Its subjugation by a branch of the ruling dynasty of *Chola* is conjectured by Mr. Ellis to have occurred before the commencement of the Christian era, as many of the names by which places are still known, and which seem to have been imposed by the colonists are to be found in Ptolemy's tables, thus the *Arcati Regio Soræ,* is considered by him to be the Arcot of modern times : the original term *Arcadu* being a *Tamil* compound of *Al* or *Ar,* the Banyan Tree, and *Cadu* a forest, and Arcot being the chief town of one of the *Nádus* or early divisions of the country although not the capital. This he supposes to have been *Kánchi* or *Conjeveram,* which is considered as the metropolis of the *Chola* kings in their early intercourse with the Pandyan monarchs. *Kánchi* is said to have been founded by *Adanda Chakravertti,* and made his capital,

but its own traditions ascribe its restoration, or in other words its foundation to *Virā Chola*, a prince cotemporary with *Sálivàhana* in the first century of Christianity. The chief temples of this celebrated place of Hindu devotion, are of much more recent origin, and no traces of it appear in the classical Geographers. The specification by Ptolemy of the inhabitants of this part of the Peninsula as a *Nomadic* tribe seems also to indicate the existence of the *Kurumbas*, as an independant people in his day, for the colonists whose descendants still occupy the country are *Vellalas* an agricultural not a pastoral people. It is therefore probable that this transaction belongs to a more modern date, and that the *Tonda* country was not settled untill after the separation of the *Chola* from the Pandyan principality. The line of sea coast may perhaps have been occupied earlier, but the tracts a little removed from it, were but imperfectly civilised in the first centuries of Christianity. Another event of some importance, the destruction of *Wariur* by a shower of earth, and the removal of the capital to *Kumbhakonam* or to *Ganga Gondavaram* can scarcely be referred to the first period, as it gives designation to a Prince of a subsequent era. named *Wariur Chola*, and if it be as above conjectured identifiable with *Orthoura*.

The *Chola* kingdom merged by marriage as has

been noticed into the *Pandyan*, and continued so for 570 years. The duration of the interval may perhaps not be very accurately stated, but the occurrence seems very probable, and explains why the *Chola* records are so much more defective than those of Madura. Whether the cause be correctly assigned is also doubtful, but we may be satisfied to admit the traditional memory of the result, and to conclude that the kings of Madura extended their authority over the whole tract between the Eastern Ghats and the coast, for a considerable period during the early ages of Christianity.

The series of Princes who succeeded, is very differently stated by different authorities. Lists preserved at the Temples of *Tripeti, Chandragiri* and *Permatur*, make the number twenty-three, whilst others at *Kondatur* and *Kanchi* give eighteen, supplying also dates or from *Sal.* 136 to 830, (A. D, 214 to 908.) an interval of 694 years, which is much too considerable for eighteen reigns, giving an average of 39 years to a reign. The more extensively received enumeration, however is sixteen, resting upon the authority of the *Vrihadíswara Máhátmya* a Sanscrit work of which translations in *Tamul* and *Mahratta* exist. Although not of unexceptionable authenticity, it should be a preferable guide to the barren lists above adverted to, but there are some irreconcileable contradictions between its series of

Princes, and the dates assignable to some of them from other sources, and the total number is in all probability less accurate than that of the local lists. That some of the Princes particularised in all had a real existence is undoubted, as it is verified by inscriptions, The inscriptions of the *Chola* Princes in the *Dravira* country and language are exceedingly numerous : every temple abounds with them. Unfortunately however the old *Tamul* inscriptions, the antiquity of which is easily recognisable by the style, very rarely present any other date than that of the year of the reign in which the circumstances they record took place. They are consequently of little chronological value.

According to the *Vrihadíswara Máhátmya* the first of the Series, *Kulottunga*, was distinguished originally only for his devotion to *Siva*, by whose favour he became possessed of great wealth, which he employed to raise forces, defeat his enemies, and occupy the country on both sides of the Kaveri. He erected a number of temples to different forms of *Saiva*, and amongst others one of great splendour to *Tungeswara*, the form of that divinity worshipped at *Tanjore*, which may hence be considered as the *Chola* capital.

The names and chief actions of these *Chola* Princes as recorded in the *Vrihadíswara Máhátmya* will be

found in another place * as well as an attempt to establish the period of *Kulottunga's* existence in the ninth century, upon what appears very good authority. At the same time it is difficult to suppose that the series of *Chola* Princes, and the many celebrated shrines originating with them should not have borne an earlier date, and we cannot satisfactorily refer them to the *Kulottunga* of the Sanscrit text. A very current tradition, indeed places *Kulottunga* in the time of the Poet *Kamban* who has left his own date on record *Sal* 808 (A. D. 886,) and makes him the last not the first of his race. The story may perhaps originate in some change of dynasty, but it is scarcely admissable at all, for *Kamban's* work is dedicated to *Rájendra Chola* not to *Kulottunga*. Supposing them to be the same individual, it leaves as probable the existence of two *Kulottungas* about this date, and the prior antiquity of a race of Princes whose names are now lost or but partially preserved in the local lists. *Rajendra Chola* appears to have been a very distinguished member of the dynasty, and his inscriptions describe him as victor over the Pandyan and *Chera* Princes and those of *Utkala* and *Virát*. He is said even to have undertaken Maritime aggressions, and embarking on board ship to have subdued *Yelanki*, or Ceylon, *Kalinga* or the Northern part

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* Catalogue Page 182.

of the Coromandel coast, *Gaur* and Bengal. These are no doubt exaggerations, but they leave it likely that *Rájendra* was a Prince of more power than any *Chola* monarch could have enjoyed after the *Yádava* and *Belal* Rajas had the ascendancy, and this consideration confirms his living in the ninth century. There were no doubt many *Chola* Rajas after him although of more circumscribed authority, and the destruction of the family in the time of *Kamban*, unless it were in the person of *Rajendra* as the subverter of a prior dynasty, is therefore an idle fiction.

The *Chola* Princes of this race are said to have carried their arms far into *Telingana* and *Kernata* but to have been checked in their career in the former direction by the *Yádava* Princes in the beginning of the eleventh century, and finally expelled from the Northern tracts by the *Kakateya* Princes in the twelfth. They continued to hold the government of their original possessions to a much later date, either independantly or as feudatories to *Vijayanagar*. The flight of *Rámánuja* from *Tanjore* above the Ghats is invariably said to have been in consequence of the persecution of the *Chola* king, and it occurred in the twelfth century. Grants by a Prince named *Potambi Chola* with the title of *Madhurántaka* destroyer or conqueror of *Madura*, are found dated in *Sal* 1153 (A. D. 1231.) In the

sixteenth century, as has been noticed, an officer of the *Vijayanagar* Government was despatched to protect the Raja of *Madura* from his *Chola* neighbour, and in the end of the seventeenth similar aid being afforded to the *Nayak* of *Tanjore* against the *Nayak* of *Madura*, introduced the Mahratta family, by which it is still governed. *Ekoji* the half brother of *Sivaji* being ordered by the superior state of *Vijayapur* or *Bijapore* to march to the aid of the *Chola* Prince, relieved him not only from the attacks of his enemies but the cares of administration, and usurping the supremacy put an end to a dynasty that had been masters of the greater part of *Dravira* through many successive centuries, and had attached a degree of credit to the *Chola* name, which led to its adoption in other portions of the Peninsula.

One of these appropriations appears to have occurred in the Carnatic, and a series of nine *Cholas* is sometimes enumerated, a few of whom are borrowed apparently from the genuine lists, but others, if they ever had a real existence were wholly unconnected with the *Chola* dynasty. These Princes are described in the *Nava Chola Cheritra* a *Telugu* work, (p. 305). and were named *Kerikála*, *Vikrama*, *Uttunga*. *Adivara*, *Varadherma*, *Satyendra*, *Manujendra*, *Virá*, and *Uttama*. The object of the record is to detail the encouragement given by

these Princes to the *Jangama* religion, and is therefore not likely to be very authentic. Of four of the nine, *Adivara, Varadherma, Satyendra,* and *Manujendra,* no traces occur in any other accounts.

Other instances of the use of the term *Chola* are found in the *Telugu* countries, and in these, individual appellations, as *Kulottunga, Rajendra, Vikrama,* and *Vira,* and *Kerikala,* are assumed. The adoption of these names and titles appears to have been divided between two families, grants by both of whom are very numerous and are nearly cotemporary; the one dating from *Sal* 1022, to 1097, (A. D. 1100 to 1175), in the reigns of *Gonka Raja Kulottunga Chola,* and his son *Rajendra Chola* of *Velanad,* and the other embracing the period of *Sal* 1023 to 1104, (A. D. 1101 to 1182), being chiefly grants by *Kulottunga Chola Vishnu Verddhana* of the *Chalukya* princes of *Rájamahendri.* There is also a grant by a *Kerikala Chola* in *Sal.* 1114 (A. D. 1192,) who is described as the great grandson of *Gonka Raja,* Prince of *Velnad,* the country of the East of the *Tungabhadra* and along the *Krishna.* In the ceded districts occur the grants of a *Deva Chola,* who took *Gandikota* in *Sal.* 1244, (A. D. 1322) and an *Ahobala Deva Chola* in *Sal.* 1342 (A. D. 1410). With exception of the *Rájamahendri Cholas* the others were petty chiefs,

little better than *Zemindars,* in which class we may also reckon another *Kerikala Chola* who is said to have been conquered by one of the *Jupalliwars* or *Zemindars* of *Jupalli* in the Hyderabad country.

CHERA.

Another Political Division of the South of India which may be traced to periods of some antiquity, is that of the *Chera* kingdom, which is always enumerated along with the *Panduan* and *Chola* states, by original aathorities. The boundaries of this principality seem to have been of little extent, and it was probably most commonly feudatory to its more powerful neighbours, except where it had extended its northern limits so as to interpose a mountainous barrier between it and its enemies. The northern limit of *Chera* varied at different periods, being originally placed at *Palini* near *Dharapura,* whilst at a subsequent period the capital, *Dalavanpur* or *Talcad* above the Mysore Ghats indicates a considerable extension of the boundary in this quarter, and the *Chera* principality probably included the greater portion of *Kernata*. Its Eastern limits were the possessions of *Chola* and *Pandya,* and the Western those of *Kerala.* In its early state however it comprehended the extreme South of the Malabar coast or *Travancore,* and consisted of that

province, *Wynád*, the Nilgiri mountain district, the Southern portion of *Coimbetore*, and part of *Tinnivelli*. In this tract we have in Ptolemy the people called *Carci*, and not far from it *Carura Regia Cerebothri*, in which, making an allowance for inaccuracies of sound and expression, we have the *Cheras*. and *Carur* still a city in this district, and *Cherapati*, the sovereign of *Chera*.

It seems probable therefore that in the commencement of the Christian era. *Chera*, or as it is also called *Kanga*, was an independant principality. Of its history, either before or since, little satisfactory occurs, untill periods comparatively modern. Lists of Princes, one of thirty, and another of twenty, who it is said ruled in the *Dwapar* and beginning of the *Kali* age, are given, but they are unaccompanied by details : another series of twenty-six Princes adds the political events of their reigns, and closing with the conquest of the province by *Aditya vermá*, a *Chola* Prince in A. D. 894, it enables us to place the commencement of the dynasty in the fifth century. The occupation of the country by the *Chola* Rajas was not of very long continuance, and in the course of the tenth century the capital *Tálcád* was that of the first or second sovereign of the *Hayasála* or *Belál* dynasty of the sovereigns of *Karnata*. The name of *Chera* appears to have been discontinued from this

period, and the districts were annexed to the neighbouring principalities of *Karnáta*, *Madura*, or *Tanjore*.

KERALA.

Before leaving the Southern extremity of the Peninsula it will be convenient to advert to another ancient division of some interest, the state of *Kerala* or Malabar. The country intended by this designation in its widest sense extends from *Gokernam* to Cape Comorin, but it was subdivided into four provinces as has been already noticed, *Tuluva*, *Cuva*, *Kerala*, and *Mushica*: of these no traces occur in Ptolemy except *Cuva* which he gives without any alteration, *Cuva*, only as a city not a province. It is possible that the *Paralia* of his tables may be a wrong reading for *Karalia* or *Kerala*, and in the *Aycotta* of the Malabar coast near *Koranganur*, some vestige of the *Aü* or *Aiorum Regio* may be conjectured. As already observed some other identifications along this coast may be made, as *Nelcynda* or *Nilkantha* with *Nileswara*, and *Purrhos mons* with the mountain of *Parasuráma*, to whom the whole tract is said to owe its origin.

This Hero after the destruction of the *Kshetriya* race bestowed the Earth upon the Brahmans, who repaid the obligation by banishing him as a homicide from amongst them. Being thus at a loss for

a domicile he solicited one of the ocean, and its regent Deity consented to yield him as much land as he could hurl his battle Axe along. *Parasuráma* threw the weapon from *Gokernam* to *Kumári*, and the retiring ocean yielded him the coast of Malabar below the latitude of 15°.

The introduction of Brahmans into this province, which has already been noticed, appears to have been accompanied with a political organisation of very unusual occurrence in the East. The Government was vested in a sort of Hierarchal senate, formed of the Brahmans of the sixty-four districts, into which they parcelled out the country; the land they rented to people of inferior casts, reserving to themselves the right to property in the soil, and the management of public affairs. The defence of the whole or the use of weapons, was intrusted to ten divisions and a half, out of the sixty-four, and the executive Government was consigned to one individual, and a council of four others appointed by the Brahmans of the sixty-four villages for three years each, This arrangement however in the course of time gave way to the election of one sovereign, of the Military caste, who took an oath on his installation to acknowledge the authority of the Brahmans, and do nothing contrary to their interests, or without their concurrence. This Military Governor was brought, in the first in-

stance, it is said, from a foreign country: what country is not mentioned: according to *Arrian* and *Pliny*, Malabar was included in the Pandyan kingdom, and it is probable therefore that in the early ages of Christianity the Brahmans of *Kerala* had been induced or compelled to accept a Military Viceroy from the monarch of *Madura*, retaining in consideration of their sacred character, and actual privileges, substantial influence in the internal administration of the Government.

Subsequently to these events which appear to belong to periods of some antiquity, the history of the Province is very imperfectly preserved. The separation of sixty-four districts into two portions, thirty-two North and thirty-two South, indicates the distinction of *Tuluva* from *Kerala* but on what account it was made is not recorded: we shall find it again noticed elsewhere. Obscure traditions then occur of the temporary prevalence of the *Bauddha* faith, and its final suppression by six learned Brahmans, who came from other countries, and of the encouragement given by *Kula Sekhara*, a prince who is placed by some authorities in the fourth and by others in the seventh century of Christianity, to persons of that description to settle in *Kerala*.

From the death of this Prince an extraordinary anachronism in the Malabar annals assigns the ap-

pointment of Kings or Viceroys to *Krishna Ráya* the King of Vijayanagar in the sixteenth century. Eighteen rulers of this class are enumerated, each of whom reigned for twelve years, thus occupying an interval of 216 years. The last of the number, *Cheruman Perumal*, is celebrated for a very singular event in the annals of the Hindus, his conversion to the Mohammedan Religion. He finally retired to Mecca, dividing on his departure the *Kerala* kingdom into eighteen or more distinct principalities. There is no reason to doubt the general accuracy of this story. A Raja of Malabar did become a Mohammedan, and whether he went on pilgrimage to Mecca, or not, his apostacy was no doubt the occasion of political convulsions, and made the plea of general disobedience by his Officers who took the opportunity of rendering themselves independant. These events seem to have occurred in the ninth century, and at the end of the fifteenth we know that the Portuguese found the country broken up into numerous petty principalities, acknowledging a sort of feudatory obligation to a few of the more powerful of their number, but all affecting independance. Amongst the superior states was that of *Kálicat*, whose chief was entitled the *Sámudrí* Raja or Raja of the sea coast, and who was thence probably termed *Zamorin* by the Portuguese. The origin of Calicut was subse-

quent to the partition of the country by *Cheruman Perumal.* The foundation of another chieftainship furnishes an era in common use, and events in Malabar are ordinarily dated from the building of *Kulam, Culao,* or *Quilon,* which occurred in the ninth century.

KADAMBA.

The traditions of Malabar respecting the partition of the country amongst sixty-four families of Brahmans, and their subdivision into two sects of thirty-two each, one retaining the Northern, and the other the Southern portion of the country, recur in the records of *Tuluva,* and that province is said to have been apportioned in a similar manner. The separation however is ascribed, not to *Parasu Ráma,* but to *Mayúra Varmá,* a Prince of a dynasty known by the name *Kadamba,* which long reigned in this part of the Peninsula. To *Parasu Ráma* is attributed nevertheless the recovery of the whole tract over which they reigned from the ocean, and which is said to have extended from *Nasik* to *Kanyá Kumári.* The country so recovered was distinguished by *Parasu Ráma,* as the seven *Konkans,* which are severally named *Kiráta, Viráta, Mahratta, Konkana, Hayga, Tuluva,* and *Kerala.* Of these the *Kadamba* Princes appear to have ruled over *Hayga* and *Tuluva,* or the modern *Ka-*

nara, extending their authority inland over part of *Karnáta* confining with the limits of *Chera*. The *Konkana* appears to have been in ancient as in modern times, the residence of uncivilised and piratical tribes. The *Kiráta* country is of course that of barbarians, and the term Mahratta or *Maháráshtra* is of so vague an import, and the early traditions of the modern Mahrattas so utterly deficient, that it is not likely they existed as a separate and organised community in ancient times. In place of this division. indeed, some accounts specify *Go-ráshtra* but this should be more properly *Hayga*, which is also omitted. and another division that of *Berbera* inserted. *Berbera*, *Kiráta*, and *Viráta* are also said to form the kingdom of *Trigertta*: both *Trigertta* and *Viráta* are known by name in the Mahábhárat, but the latter is there placed much more to the North, and it is difficult to understand on what grounds it is included amongst the *Konkanas*. At any rate it appears probable from the classical geography, as well as the imperfect character and general tenor of the traditions regarding this part of the Peninsula, that a considerable tract of country between the *Godáveri* and *Krishna* Rivers from the sea coast eastwards, continued to a comparatively modern date in the possession of scattered and barbarous tribes, or an untenanted expanse of mountain and forest, such as it was when *Ráma*

with his wife and brother, resided in a cottage of leaves near the sources of the *Godáveri*.

At the time that *Parasu Ráma* recovered *Tuluva* and *Hayga* from the sea, it appears that he obtained a population also, for it is asserted that he converted the fishermen of the coast into Brahmans. He then departed, telling them that if ever they had occasion for his aid, their wishes would bring him to their assistance: after some interval they were curious to see whether he would keep his word, and summoned him to their presence: upon his arrival, and learning the cause of his being put to unnecessary trouble, he was exceedingly wroth, and degraded them to the condition of *Súdras*, in which light the Brahmans of the *Konkan* are still considered.

When some ages had elapsed *Siva* and *Párvati* came to the *Sahyádri* mountains, the Ghats above *Konkan* and *Kanara*, and in consequence of their pastimes a boy was born under a *Kadamba* tree whence the name of the dynasty: other accounts ascribe his birth to a drop of *Siva's* perspiration which fell upon a *Kadamba* flower. The people of the country being at the time without a monarch, had recourse to a mode of election which is of frequent occurrence in the peninsular traditions. Due worship having been performed, a state Elephant is

turned loose, carrying a wreath, and the person to whom the animal presents it, is chosen king. In this instance the wreath was given to the youth whose birth was so miraculous, and the first of the *Kadambas* ascended the throne of *Tuluva*. In consequence of his derivation from *Siva* he was born with a third eye on his forehead, visible only at the moment of his production, and was in consequence termed *Trinetra Kadamba*. He was a great benefactor of his people, and a devout worshipper of *Siva* as *Madhukeswara* and *Kotíswara*. His date is placed early in the *Kali* age, but inscriptions occur in his name dated *Sal.* 90 or A. D. 168. It is not very likely that the *Sálivâhana* era should have been adopted thus early, else the date is not inconsistent with the subsequent traditions. It must be observed, however, that in this case the city *Banavási* existed before the *Kadamba* family, as it occurs in the vicinage of the Malabar coast something near its actual position in Ptolemy's tables.

The sixth Prince of this family, or the third according to some accounts, was *Mayúra Vermá* to whom the foundation of *Jayantipur* is attributed. This is usually identified with *Banavási*, but some notices make it *Kundapur* on the sea coast. This is the Prince to whom the introduction of the Brahmans is ascribed. The place whence he brought

them, and their number, are variously given, as *Ahikshetra* or *Vallabhipur,* and one hundred, or thirty-two thousand; all the traditions agree that he distributed the country below the Ghats into sixty-four portions, which he gave to the Brahman colonists, and the very large proportion which the Brahmans of *Kanara* and *Tuluva* bear to the whole population, indicates a considerable immigration of this class at some distant period. The greater part are also admitted to belong to the *Pancha Gaura,* the five *Gaura* Brahmans, or those of Northern Hindustan. *Mayùra Vermá* is said to have established four cities in each of which he placed a Brahman Governor : these were *Kasargodi, Barkur, Mangalur,* and *Kadaba.* The marvellous adventures of this Prince, a brief notice of which will be found in another place, (page 95) do not occur in what seems to be the chief authority for the history of the *Kadamba* Kings, the *Sahyádri Khanda* of the *Skánda Purána.*

The Brahmans introduced by *Mayúra Vermá* attempted in the reign of his son and successor to eave the province, but they were brought back, and in order to prevent a repetition of their attempt were compelled to leave unshorn a lock of hair on the forehead as a distinguishing mark. The son of *Mayura Vermá* is variously named *Kshetra Vermá, Chandragada,* and *Trinetra Kadamba.* This

latter it is said, extended the Brahmans to the Southern portion of *Tuluva* or *Gokerna*, which was under the Government of a kinsman of the Prince named *Chandrasena*. The son of *Chandrasena, Lokáditya* married the sister of *Trinetra*, and had by her a daughter, whom the King of the mountain *Chandálas*, solicited as a wife for his son. The request was seemingly complied with, and the king and his attendants invited to *Tripura*, the residence of *Lokáditya*, to celebrate the marriage. Whilst unsuspicious of peril they were assailed by the soldiers of *Lokáditya*, and his brother-in-law, and destroyed, and the authority of the *Kadamba* Prince was extended in consequence above the Ghats into *Carnáta*. The Brahmans followed this accession of territory.

From the first of the *Kadamba* dynasty to the last, seventy-one or seventy-four Princes are enumerated but their names alone are particularized. They were followed, it is said, by the *Abhiras, Mauras*, &c, the lists of Princes given in the *Puránas*, who could have had no connexion whatever with the dynasties of the South. The interval is thus filled up to the reign of a *Sankara Deva* in *Sal.* 1258, or A D. 1336, the date of the origin of the *Vijayanagar* kingdom. The period from *Sal* 90 that of *Trinetra Kadamba* to 1258, is 1168 years, and these distributed amongst seventy-four Prin-

ces would give fifteen years to reign, an average not unlikely if we can suppose the Princes enumerated to have had a real existence. There is little doubt also that the first Princes of *Vijayanagar* were descended from a *Tuluva* family of ancient origin and power, whose dominions extended towards the Western Sea: whether they were connected with the *Kadamba* family does not appear, but that this race continued to hold possessions in *Kernáta*, till near their time, is proved by grants at *Banavási*, *Savanur*, and *Gokernam*, dated in the twelfth thirteenth and fourteenth centuries by *Kadamba* Kings. Their territorial possessions, and their personal independance during this period were no doubt subject to many fluctuations, and the *Belal* Rajas of *Karnáta* appear to have exercised some supremacy below the Ghats, and even the Telinga Kings of *Warangal* extended their conquests thither. Under the patronage of the former of these, the *Jain* Religion was very widely diffused throughout *Tuluva*, and in the interval between the decline of the *Belal* Kings, and the ascendancy of the *Vijayanagar* Kings, a number of petty independant *Jain* Rajas sprung out of the officers of the former Princes. They were allowed to retain their possessions under the *Vijayanagar* Kings, but the management of the country and command of the Military force, were vested in three deputies, ap-

pointed by the superior sovereign. A branch of the *Vijayanagar* family appears to have settled after their downfall, in *Sonda,* whilst *Sadasiva* Raja conferred in the end of the sixteenth century the government of *Guti, Barkur,* and *Mangalur,* upon a petty chief, whose descendants known as the Rajas of *Ikeri* reduced the *Jain* Rajas to subjection, and continued to hold authority in *Kanara* till the middle of the last century, when their dominions were annexed to the Mohammedan kingdom of *Mysore.*

NORTH OF THE KRISHNA.

The collections of Col. Mackenzie do not present any satisfactory materials, for tracing the ancient history of the countries North of the *Krishna,* on the Western part of the Peninsula and the fabulous stories of *Vikramáditya, Sálivá-hana* and *Bhoja* which relate to them, differ in no respect from those common in other parts of Hindustan, and reflect little light upon the real history of the country or its Princes. Materials for an accurate record of the political transactions of modern times, the fortunes of the Mohammedan kingdoms and the Marhatta confederacy are not deficient, but it is unnecessary to notice these, as the results are already well known by the translations of Scott, and the works of Orme and Duff. It is sufficient here to

observe that the foundation of *Deogerh* or *Doulet-abad* is attributed to a Shepherd named *Ram ji* who resided on the mountain, and discovered a hidden treasure in the year of *Kali* 2500 or about five centuries before the Christian era. His minister was *Hemanda Panth* by whom the Mahratta written character was invented. The excavations at Ellora are ascribed to *Ila* the son of *Buddha* the son of the moon. The Rajas who ruled subsequently at Ellore, are said to be *Yuvanáswa, Dandaka, Indradyumna, Darudhya* and *Ráma* Raja, none of whom, except the last, probably ever heard of the place. The legendary origin of *Násika* has already been given. In more modern times, or 500 years ago, a Raja entitled *Gauri* Raja is said to have ruled here and at *Tryambak*. He is said to have been a brother of *Ráma* Raja of *Dowletabad*, of which the date would tolerably well admit. His nephew at the same time governed the country below the Ghats or the *Konkan*. At that time a Ferryman named *Jayaba* rose in insurrection, defeated and deposed the nephew of *Gauri Raja*, and became master of the *Konkan* from *Junar* to *Ankola*. *Jayaba* extended his power above the Ghats, but was checked by the progress of the Mohammedans. Seven Princes in succession descended from this person, continued to hold the government of the low country.

BELAL KINGS.

The ancient history of *Kernáta* is but little elucidated by any of the documents of the Mackenzie collection. The *Pandyan* and *Chera* Princes, and those of the *Kadamba* family, probably divided it in a great measure amongst them, and we may feel satisfied that no other series of any consideration exercised the sovereignty, until those whom we shall hereafter notice. There were no doubt at various intervals petty princes holding portions of it with a greater or less degree of independant authority, such as the *Jain* Princes of *Humchi* to whose inscriptions we have already referred: authorities of a similar description prove that princes of *Telugu* origin, and particularly those of the *Chálukya* family of *Kalyána*, held portions of the country, and the *Yádava* princes of *Chandragiri* also, in all probability extended their sway over part of its northern districts. In later times the *Ganapati* Princes of *Warangal* included part of it in their territory, and finally the *Rayas* of *Vijayanagar*, established within its limits, ruled over *Karnáta* as well as the other divisions of the Dekhin. Before noticing any of these however we may pause to describe a dynasty of *Karnáta* princes of considerable eminence in the annals of the South, that of the *Haysálas* or *Belálas*.

The founder of this dynasty, like that of many others of the South of India, is the hero of sundry marvellous traditions. He is said to have been a person of the family of *Yadu* or that of *Krishna*: some accounts make him a Raja, others, a peasant or a cowherd, but all agree that he derived his name and fortune from killing a Tyger, which had infested the vicinity of a shrine of *Vasantiká*, a sylvan goddess near *Sasakapuri*. Some traditions say he killed the animal in defence of a *Rishi* or holy sage, on whom he attended, whilst others relate that he undertook to destroy the the animal at the request of the villagers, who consented to pay him annually for the duty, a quarter of a fanam on every *Kandy* of grain they raised on their fields. With this revenue he engaged followers, and made himself formidable to his neighbours, encreasing his demands upon them until they amounted to fourteen fanams for the same quantity of corn as that for which they had originally agree to give a quarter fanam. The name of this individual was *Sála*, to which the exclamation of the *Muni*, *Hohe*, kill! being prefixed, his designation and that of his family became *Hohesala* or *Haysála*. He also bore the title of *Belála* from *Bala* strength, with reference to his prowess. It is not unlikely that he was a Zemindar or petty Raja in the Carnatic, subject or feudatory to the *Kangyam* or the *Chola* Raja, until by his prudence and

enterprise he elevated himself to be the founder of an independant dynasty.

The number of the *Belála* Rajas, according to one genealogical account is seventeen, but the ordinary enumeration, particularly that of various inscriptions, apparently worthy of confidence. is nine. There is a greater variety in the duration assigned to their authority, and the records of various Temples in *Telingana*, limit it to eighty-seven years, whilst the genealogical list extends it to more than five centuries. The dates of the inscriptions extend from *Sal* 991 to *Sal*. 1235, or two hundred and forty-four years. giving nearly thirty years to a reign, an average certainly exceeding that of most series of princes when at all protracted, but which we have no reason to dispute in the present case, resting as it does upon many concurring documents. The first date may be perhaps a little too remote, but the last we know from Mohammedan history is the period at which the capital of the *Belal* kings was taken and destroyed, and according to all probability their power irretrievably subverted.

The first capital of the *Belal* princes was *Talkád* but *Vinayáditya* the second of the race, was obliged, it is said, to retire into *Tuluva;* his son, called in some places *Yerayenga*, and in others *Vitala Deva* recovered possession of the ancient capital,

and extended his authority over part of *Dravira* on the south east, and westwards into *Kanara.*

The fourth Prince named *Betada* or *Belála* and subsequently *Vishnuverddhana* is of great celebrity, as the Patron and Protector of the *Vaishnava* reformer *Rámánuja*. The *Chola* Raja it is related, having insisted that his subjects should sign a paper attesting their belief in the supremacy of *Siva, Rámánuja* refused to subscribe and to escape the conquences of the *Raja's* indignation, fled above the Ghats, into the territory of the *Belál Raja*. The *Belál Rajas* had hitherto been *Jains,* as is sufficiently proved by their grants to *Jain* temples, and establishments, but the wife of *Betada* was of the *Vaishnava* persuasion, and induced her husband to protect *Rámánuja* who afterwards effected the Raja's conversion. This change of religion was in some degree brought about by the insolence of the Raja's *Guru,* a *Jeti* or *Jain* Priest, who refused to take food in the Palace, because the Raja was mutilated, having lost one of his fingers. Resentment of his conduct disposed *Betada* to adopt the doctrines of *Rámánuja,* and he became a *Vaishnava,* It does not appear however that he molested the *Jains:* on the contrary, many grants were made to them in his reign, and in the reigns of several of his successors either by the Rajas themselves, or their chief officers. At a later period, the Rajas and their minis-

ters appear to have deserted the faiths of *Vishnu* and *Jain*, for that of *Siva*, and the shrine of *Mallikarjuna* near *Tálkád* became the repeated object of their munificence. *Vishnu Verddhana* greatly extended the limits of the *Balála* principality, capturing *Banavási*. and subjugating part of *T. lingana* : grants by this prince occur dated as late as *Sal.* 1055, (A. D. 1133) which agrees well enough with the date usually assigned to *Rámánuja*.

Narasinha Raya or *Vijaya Narasinha* is said by some authorities, to have made *Dwárasamudra* his capital, whilst other traditions ascribe the foundation of that city to the first of the dynasty. His successors however *Vira Belála*, and *Vira Narasinha* appear to have been of more eminence, and to have elevated the *Belala* sovereignty to its greatest power, when the whole of *Karnáta* as far as to the *Krishna*, was subject to their sway, and the provinces of Malabar and Canara on the west, the *Dravira* country on the South and East, and part of *Telingana* on the North East, acknowledged them, if not as immediate masters, yet as exercising supreme authority over them through their officers, or through the Native Rajas as vassals, and tributaries.

The successor of *Vira Narasinha Belála* is the first of the series who seems to have patronised the worship of *Siva* aud is hence commonly designa-

ted as *Saiva BeláLa*: the power of the dynasty was now in its decline, as the Rajas of *Kerala*, *Chola*, and *Kanga* asserted their independance, and in an attempt to reduce the latter the army of the *Belála* Raja was almost annihilated by sickness, and was compelled to retire within the barriers of their Native Ghats. He is said however to have repelled an incursion of the *Gauda* Raja from the North, and driven the invaders back across the *Tungabhadra*. It is not clear who is intended by the assailant, unless it be the *Gonds*, the territory occupied by which tribe probably descended much lower to the South than of late years, and included part of *Berar*: they may have therefore ventured upon a predatory incursion into the Carnatic. Many grants in this reign are made in the name of the *Dandanáyaka*, *Danaik*, the General or Military Prime Minister: the same is observable in the two following reigns, and at this early period therefore Hindu sovereigns seemingly lapsed into the same career, which they have pursued in more modern times: a few reigns of enterprise and vigour, which found and extend the power of a rising race, are followed by a succession of indolence and sensuality, in which the servant becomes the master, and the pageant prince is set aside by his more active minister: in the struggle that ensues a new dynasty is established on the ruins of the old, or the state is subverted by a

foreign enemy. Such seems to have been the case in the present instance, and although it is not probable that the *Belál* kings could have opposed any effectual resistance to the Mohammedan arms, yet it appears likely that internal disunion and decay, facilitated their downfall, and prepared the way for their utter extermination. *Dwárasamudra* was taken and plundered by a Mussulman army in A. D. 1310-11, and from that period nothing more is preserved by tradition, or in inscriptions, of the *Belála* kings.

THE YADAVAS.

The authority of the *Belálas* was limited on the North by the *Krishna* river, and as there can be little doubt of their disposition to extend their domains far beyond that boundary, we must infer that they had obstacles to encounter in that quarter of more magnitude, than to the East or West. During the latter years of their sovereignty these were presented probably by the power of the *Ganapati* princes of *Telingana*, but it is not easy to discover any antagonists of equal strength in the earlier part of their career.

The general lists of the Princes of the Dekhin place a dynasty anterior to the *Belálas* and immedi-

ately subsequent to the *Pandya* and *Chola* monarchs. These are denominated the *Yádavas* and eighteen names are enumerated of *Rajas* who are said to have ruled from *Sal.* 730 to 1012 or A. D. 808 to 1080. Few circumstances are added to this nomenclature. The capital was *Naráyan varam,* and *Chandragiri* and *Tripeti* were the chief seats of their fame, the fortress at the former, and the principal temples at both, being attributed to some of the family. The resumption of the Temple of *Tripeti* from the *Saivas,* and its appropriation to the *Vaishnava* religion by *Rámánuja* is said to have occurred in the reign of *Toya Yádava* the twelfth of the number, which if correct, proves the chronology of these Princes to be wrong by about two centuries, and they must have flourished from the eleventh to the thirteenth century or nearly the same time as the *Belál* princes; according to some accounts however it was *Toya Yádava* who cleared the thickets on *Chandragiri,* and built the fort, whilst other accounts ascribe this to his predecessor *Imadi Narasinha,* and affix the title of *Sribháshya* conferred upon him by *Rámánuja,* to his successor *Talalugotena* Raja. Again *Teruvenda Yádava* is said to have built the principal temples at *Tripeti* before the time of *Rámánuja,* and he is the fifteenth of the series. The accuracy of any of these identifications is therefore rather questionable, but there

is no doubt that a dynasty of Priuces reigned at *Narayan varam* about the tenth and eleventh centuries, of sufficient political importance to impose a check upon the extension of the *Chola* and *Belála* sovereignties in this part of the Peninsula.

CHALUKYAS.

The princes of this denomination, appear distinguishable into two families, one of which reigned at *Kalyán* in *Karnáta,* and the other gave sovereigns to *Kalinga,* the part of *Telingana* extending along the sea shore,

Of the former of these, the records are far from satisfactory : a great number of grants in *Karnáta* are found, which appear to proceed from members of this dynasty, but the family title seems to take the place of individual designations, as the denomination of *Tribhuvana* or *Triloka Malla* occurs for nearly two centuries, or from *Sal.* 924 to 1114 (A. D. 1002 to 1192) : the greater number are from *Sal.* 960 to 990 (A. D. 1033 to 1068) making the granters consequently cotemporary with the first *Belála* princes. Other names occur with dates included in the above range, as that of *Víra Ráya* of the *Chálukya* family, king of *Kalyán* and *Banavasi,* in *Sal.* 1000 (A. D. 1078), and *Someswara*

of the same race and country, in *Sal.* 1095, (A. D. 1173.) The latter is also described as the son of *Nirungola* the son of *Raksha Malla* entitled *Tribhuvana Malla* sovereign of *Kuntaladésa*, the capital of which is *Kalyán*, the constructor of the hill fort of *Kurugode*, and the subjugator of the *Chola* and the *Gurjara* Rajas; the latter would extend the attempts, if not the conquests of these princes, far to the North West, and indicates as well as the possession of *Banavási* a state sufficiently powerful to stop the progress of the *Balálas* North-west of the *Krishna*. The grants in which the the names of these Princes occur are usually made to the shrines of *Siva*, but about this period of the history of *Kalyan* its princes were of the *Jain* persuasion. What relation *Vijala Ráya* of *Kalyan* bore to *Someswara* has not been ascertained, but the former is invariably entitled a *Chálukya* prince, and was therefore of the same family as well as capital: all the traditions relating to him and to the celebrated *Básava* the founder of the *Jangama* religion in the eleventh century, describe him as king of *Kalyána*, and of the *Jain* religion. He was murdered by the followers of *Básava* and *Kalyána*, it is said, was utterly destroyed. It is not unlikely that religious disputes undermined the power of the *Kalyan* kings, and the principality disappeared before the extending sway of the *Ganapati* kings of

Telingana, who appear to have been at first either feudatories of these *Chálukya* kings or members of the same family.

The maritime division of *Telingana* or the country from *Dravira* to *Odra* from the modern Carnatic to Orissa, appears to have been distinguished from very early times by the appellation *Kalinga.* It is always so termed by Sanscrit writers, and is known to the nations of the Eastern Archipelago by the same title or *Kling*. The inhabitants are described by *Pliny* as *Novissima gens Gangaridum Kalingarum.* The history of this tract however is very imperfectly filled up by the documents before us, and until comparatively recent times the traces of its political condition are few and indistinct. The ancient capital is said to have been *Srikakola* on the *Krishna*, which was built by *Sumati* sovereign of all India. It was afterwards the residence of *Andhra Ráya* a king who is identified with *Vishnu.* and worshipped as a form of that deity by the name of *Andhra Madhusúdana.* He is said to have transferred the capital to *Rajamahendri* on the *Godaveri*, and this is described as the residence of a series of *Chálukya* princes for some considerable time, from that of *Aswamedha Datt* the grandson of *Janamejaya* and consequently a prince of the *Pándava* race, till the end of the thirteenth century, or the date of *Rájanarendra*, the son of *Vima-*

layáditya, the patron of *Nannaya Bhatt;* the last rests upon the authority of inscriptions, the former is a fable. The reputed descendants of the *Pándavas* were first driven to and finally remained at *Kundavola* in the Nellore district, and at some subsequent date, Princes of the *Chálukya* dynasty, reigned at *Rajamahendri*. A list of the kings of this race is given in an inscription which comprises twenty-four descents, and a period of four hundred and two years. The inscription is unluckily without a date. It does not include *Rájanarendra* nor his father, nor does it allude to the *Ganapati* kings who flourished in the twelfth and thirteenth centuries, and it is therefore probably anterior to both. The name or title *Vishnuverddhana* occurs in it six times, and one of these may be a prince whose grants are very numerous in the *Rájamahendri* district, who is designated as *Kulottunga Chola*, the *Saptama* or seventh *Vishnuverddhana*. That these are both titles is unquestionable, and that the former, as well as the latter, was assumed by more than one of the *Kalinga* princes is evident from the grants in the same name at *Rajamahendri* extending nearly a century from *Sal.* 1020 to 1104 (A.D. 1098 to 1182) As the genealogy referred to, does not profess to take up the family from its commencement, we can scarcely venture to compute the period of its origin, although it is not likely to have been

very recent. If the last Prince entitled *Vishnuverddhana*, properly named *Sakti vermá*, were the same with the seventh *Vishnuverddhana*, the first of the series would be placed in *Sal.* 630 or A. D. 708, an antiquity perhaps higher than is allowable ; but one inscription specifies a grant by *Vishnuverddhana, Chálukya* of *Rajamahendri* to a temple of *Trivikrama* in the *Condavir* district dated 2628 of *Kali* or 373 years before the Christian era ; a date much more questionable. All that we can venture to assert is that these Princes reigned at *Rajamahendri* from the end of the eleventh to the end of the thirteenth century, and may have commenced perhaps two centuries earlier. They might have been connected with the *Chálukya* of *Kalyán*, when the power of those Princes extended over the country subsequently ruled by the *Ganapati* Rajas. The last of the list on the inscription, *Saktivermá* is said to have defeated and killed in battle *Kerikála Chola.*

Another race of *Kalinga* princes is found more to the South, in the *Gantur* Circar and country adjacent to the *Krishna* River on its approach to the sea. In this tract, traditions particularise a *Mukunti* Raja as flourishing about a century and a half after *Sáliváhana*, or in the third century of Christianity, and as having encouraged the Brahmans of the seven tribes,

which profess to be descended from the seven *Rishis*; to settle in the country, and granted them villages at *Gantur, Kochila, Innagonda, Upatur* and other places for their support. The capital of *Mukunti* Raja was *Daranikota*, west of *Condapilli*, and his descendants are said to have reigned for eight hundred years. Some accounts place *Mádhava vermá*, *Kulaketana* and *Nilkantha*, as we shall hereafter see, prior to *Mukunti*, whilst others call him the son of a girl of the mountain tribe or *Chensuars* by *Mahádeva*. The introduction of the Brahmans into this tract is also ascribed to another Prince *Trinetra Pallava*, and an inscription to this purport occurs in the village of *Upatur* in the *Gantur* district dated 2000 of the *Kali*.

These Princes, however, although they not improbably ruled over part of the *Telinga* country in former times, are too imperfectly handed down, for us to attach much importance to their history. The evidence of inscriptions is much more decided in favor of a later race, that ruled in *Gantur*, that of the *Gonka* Rajas; like the *Rájamahendri* Princes they assumed the title of *Kulottunga Chola*, and they reigned about the same time as the former, only for a shorter period. Four descents may be made out or *Valanati Kulottunga Chola Gonka* Raja, his son *Rajendra Chola*, his son another *Kulottunga*,

and a fourth prince of the same appellation, who appears to be a different person. Their grants which are numerous in the *Gantur* Circar extend from *Sal.* 1022 to 1120 (A. D. 1100 to 1198.) They were, it is related, annihilated in a political sense by the superior power of *Ganapati Deva.* The *Chálukyas* of *Rájamahendri* managed evidently to survive the *Ganapati* power, and one cause appears to have been an intermarriage with that family, for *Pratápa Rúdra* the grandson of *Ganapati Deva* was the son of that Prince's daughter by *Chálukya Tilaka,* the pride of the *Chálukya* race. They sunk finally beneath their Northern neighbours, the *Gajapatis* of Cuttack.

We have still another series of kings to notice, who appear to have held the country about the *Vennar.* These, as has already been noticed, were orinally from *Rajamahendri, Mahaséna* the son of *Aswameddha datta* having been expelled from thence by *Somasena* a foreign prince. With the aid of the *Kalinga* king, he recovered *Rajamahendri,* but it was again lost to the family in the reign of his son, *Somasekhara* who was killed at its capture. His son *Uttunga Bhoja* escaped, and fled to *Kondavole* of which place he was elected Raja. He recovered *Rajamahendri* but confered it on his general and continued to reside at his new capital. His son

Nandana Chakravertti is said to have invited five hundred families of Brahmans from Benares, to whom he gave the village of *Nandavaram,* the formal grant of which on copper plates is still produced. These transactions of course occurred early in the *Kali* age. The country over which these princes ruled became subsequently subject to the *Pandyan* and *Chola* princes, the *Yádavas* of *Chandragiri,* and the Rajas or *Paligars* of *Nellore* and *Condavir* until incorporated with the *Vijayanagar* dominions.

ANDHRA KINGS.

The portion of *Telingana* removed from the sea coast, is known in Sanscrit and classical writers by the name *Andhra.* According to the first of these, the *Andhra* kings extended at one time their authority to Hindustan, and furnished a series of sovereigns to *Magadha,* whose capital was *Palibothra.* According to the latter, the kings of *Andhra* were sovereigns of great power in the early years of Christianity, and Pliny states of the *Andhra* king that he was the master of thirty walled towns, and could bring into the field 100,000 foot, 10,000 horse and a thousand Elephants.

Notwithstanding these testimonies the local tradi-

tions are as usual unsatisfactory in all that relates to the early history of the country, and we have little worthy of notice anterior to the eleventh century, the commencement of the *Kákateya* or *Ganapati* Rajas of *Warangal.* The history of the upper part of the Peninsula, and indeed every attempt at a general history of the whole of the South of India, as well as of different detached portions, commences in the native chronicles, with *Yudhishthira*, or at the end of the *Dwapar* and beginning of the *Kali* age, three thousand years before Christ. The interval to more modern times is thence filled very scantily, by a few descents taken from the *Puránas*, and *Parikshit*, *Janamejaya*, *Satánika*, *Nanda*, *Chandragupta*, *Sárangdhara* and *Sudrika* are the only names that occupy this space till the time of *Vikrama* fifty-six years before the æra of Christianity. To *Vikrama*, succeeds *Sálivákana*, and then, with a very absurd disregard of all chronological consistency, comes *Bhoja*, who is thus placed anterior to dynasties that must have been longer prior to his time, if they ever existed. It is impossible therefore to include him amongst the monarchs of the South, as it is to place *Yudhisthira* in the number. It is not unlikely that *Vikrama* may have extended his authority to the South of the *Nermadá*, and *Sáliváhana* whose capital *Pratishthána*, now known as *Pythan*, stood upon the *Go-*

daveri, is a legitimate monarch of the Dekhin. The countries along the *Godaveri*, or between it and the *Nermada*, may have been subject to that prince and his successors, early in the Christian era, and their authority may have extended East and South so as to have comprised the upper part of *Karnata*, and the western portion of *Telingana* or *Andhra*. The traditions and monuments of the Peninsula, as far as the Mackenzie Collection extends, have however preserved no particulars of such reigns.

We have already adverted to the existence of a Raja of *Gantur*, *Mukunti*, early in the era of *Sálivāhana*. When *Mukunti* is not considered as the founder of a local dynasty, the ordinary course of enumeration is *Sálivāhana*, *Mádhava vermá*, *Kulaketana*, *Nilakantha*, and *Mukunti*, and these princes are not held to be sovereigns of part of *Kalinga* only, but of the whole of *Telingana*. They are followed by the *Chola Mahárája*, intending thereby the series of princes so termed, as the period of their Government is said to be 217 years, bringing the whole to the year of *Sálivāhana* 437 (A. D. 515.) These are succeeded by eight or nine *Yavana* Princes. It is difficult to understand what is meant by the term, as the name *Yavana* invariably implies foreigners, and in late times Mohammedans. In general, the only name specified is *Yava-*

na Bhuja but in one list we have the following named as his descendants

Nanda who reigned years, ...	62
Bhadra, ...	70
Dumatsena, ...	50
Satyasena, ...	42
Sampati, ...	67
Retnamadana, ...	30
Sumanta, ...	50
Vrishasena, ...	46

or altogether with the reign of *Yavana Bhuja* which is called 41 years, 458 years bringing the last, to the year of *Sálivàhana* 875 (A. D. 953.) The succeeding princes are termed the *Narapati, Gajapati,* and *Aswapati* or the sovereigns of *Warangal,* and *Orissa,* and the Mohammedans. It appears therefore that the termination of the *Yavana* series is as far as the chronology is concerned, fully two centuries two early. As to its historical accuracy it is impossible to offer any conjecture, as nothing but names is traceable, and those names throw no light on the foreign origin of the individuals as they are all genuine Sanscrit appellations. Whether any such persons existed as these *Yavanas* is questionable, but the answer to the question must be sought in the countries between the *Narmada* and the *Krishna.* Col. Mackenzie's enquiries are for the most

part bounded by the latter, except along the sea coast and the adjoining districts.

The *Kákateya* family is traced to a still higher source, and deduced from the *Pándava* family without the intervention of *Vikrama* or *Sáliváhana*. One account begins indeed with *Vrishasena*, who may be thought the same as *Yavana Vríshasena*, but in general the line proceeds direct from *Janamejaya* through *Satánika*, and *Kśhemaka* to his two sons *Vijayárka* and *Somendra*. Their sons, named severally *Vishnu Verddhana* and *Uttunga Bhuja* disagreeing, the latter quitted Upper India, and settled to the South of the *Godaveri*. His son *Nanda* who founded the fort of *Nandagiri*, married the daughter of the *Chola* king, by whom he had *Vijayapála*. His son was *Somada* or *Somadeva* whose cattle grazed between the *Godaveri* and *Krishna* Rivers. They were harried or driven by the *Cuttack Baláhadu* or Prince so titled, apparently the *Balhara* of the Arabic voyagers in the eighth and ninth centuries. The circumstance, which is not singular in the annals of the South, gave rise to a war, and its result is characteristic of the manners of the times, in which such a transaction could have occurred Having in vain attempted to obtain redress or effect retaliation, *Somadeva*, had recourse to sacrifice, to procure a son who should revenge his father's wrongs. The *Cuttack* Prince on hearing of this

procedure, hastened to stop it, and marched to *Kondar* the capital of *Somadeva,* took it, and slew the king. The queen however then pregnant, fled to *Anumaconda,* where she was concealed by a Brahman named *Mádhava Sermá.* She was delivered of a son, who in compliment to her protector was named *Mádhava vermá.* The prince when he grew up won the especial favor of the Goddess *Padmákshi,* and in consequence became master of *Anumaconda* and defeated and made tributary the sovereign of *Cuttack.* There was probably some such prince, as traces of him appear in so many various forms. We may attach what credit we please to his early history, to his receiving an enchanted sword and shield from *Padmákshi* which secured prosperity to his house for ten centuries, and to his own long reign of 160 years.

From *Mádhava vermá* seven descents, occupying a space of 475 years, proceeded to the prince who appears to have been the actual founder of the *Kákateya* Princes of *Warangal, Kakati Prolaya* or *Púla.* He appears in the genealogy of the *Ganapati* kings, as the son of *Bhuvaníka Malla,* or *Tribhuvaníka Malla,* and in one inscription as the son of *Tribhuvana Malla.* We have already seen that this title belongs to a set of Princes of the *Chálukya* family of *Kalyán,* and it is rather unusual for a similar denomination to be borne by two fami-

lies at the same time. They cannot well be the same, for about the same date the Prince of *Kalyán* is named in various inscriptions, *Someswara* or *Somadeva* the son of *Tribhuvana Malla,* and bearing apparently the same title himself. The Rajas of *Kalyan* and *Anumaconda* might have been suspected to be rivals and enemies, and they might each claim an epithet which implies merely, the hero of the universe—but one inscription of the time of *Kákati Prolaya* is dated in the twenty-third year of *Chálukya Vikrama,* an acknowledgement of inferiority to the *Chálukya* princes. It seems probable therefore that before the *Kákati* family rose to power, they were officers or feudatories of the *Chálukya* kings of *Kalyan.* In their early career also, or in the end of the eleventh century of our era, when *Kákateya Prolaya* reigned, they were *Jains,* or at least the patrons of the sect. That the wife of *Prolaya* was a *Jain.* is proved by her grants—the name of the family is said to be derived from the Goddess *Kákati,* possibly a *Jain* divinity, to whom *Tribhuvana Malla* addressed his devotions to obtain a son. The tutelary goddess of the family *Padmákshi* is also a *Jain* divinity.

Kákati Prolaya is said to have discovered by accident a *Siva lingam* which was a *Parispatra,* or Philosopher's stone, and by the transmutations effected with it, he became possessed of great wealth.

As the stone was immoveable; *Prolaya* removed his capital from *Anumaconda* to the place where it was found, and there established the new capital of the *Kákateya* princes, *Warangal*. The date assigned to this event in some accounts is *Sal.* 990 (1068) but from the Raja's inscriptions, it should seem he was residing at *Anumaconda* as late as *Sal.* 1010 (1088.) He is described as a prince of a warlike character, the defeater of *Telapa* and *Govinda* Rajas, and even of the *Chola* king. As already observed however, he appears to have been a feudatory or officer of the Raja of *Kalyána* whose political ascendancy may have been about this time in the wane, so as to have permitted *Prolaya* to take upon himself the character of a sovereign.

On the birth of the son of this prince the astrologers foretold he would be the murderer of his father. To prevent this he was exposed, but was found by some persons attached to the temple of the *Parispatra Linga*, and brought up as an attendant of the inner temple. After he had grown to manhood, the Raja entering the temple suddenly, was treated by the son as a rude intruder and stabbed. The youth being apprehended, his story became known, and the dying Raja recognising the impossibility of evading the decrees of destiny, acknowledged his son, and nominated him his successor.

Rúdra Deva to expiate the crime of killing his father, built a vast number of temples, a thousand it

is said, chiefly to *Siva*. He levied tribute on the Rajas of *Cuttack*, and conquered the *Valnad* Raja. After some time his brother *Mahádeva* rebelled, defeated him in battle, and slew him, and assumed the direction of affairs. He left however to the son of *Rúdra* the title of *Yuva* Raja, heir and partner of the kingdom. *Mahádeva* lost his life in war with the Raja of *Devagiri*.

Ganapati Deva the son of *Rúdra* succeeded. He was a prince of considerable power, as and gives a name to the family, who are often termed *Ganapati* as *Kâkateya* Rajas. His first exploits were against the Raja of *Devagiri* in revenge of his uncle's death, and he compelled the *Ráma* Raja to pay him tribute, and give him his daughter in marriage. He then subdued the *Velnad* country, probably with the aid of some petty *Palligars*, particularly one named *Jyáya* whose two sisters *Ganapati Deva* married. *Jyáya* was also his general and fortified, with the Raja's permission, the Island of *Devi* at the mouth of the *Krishna*. The Raja also extended his arms to the south, on behalf of the expelled Raja of *Nellore* whom he restored, receiving in return his allegiance. *Ganapati Deva* is said to have persecuted the *Jains*, seizing their temples, and putting many of them to death. He was a devout worshipper of *Siva* to whom he erected many temples. He built several towns, and enclosed his capital with a stone wall, whence it was named *Eka*-

Sila Nagara the entire stone city. He was a patron of *Telugu* literature, particularly, it is said, of *Tikkana Somayaji* but this is rather doubtful. Various inscriptions record his munificence to the Brahmans, and a document of this kind preserves a transaction of a curious nature, in which a large division of the Brahmanical caste was highly discontented. The Raja gave to his prime minister *Goparaj Ramana,* the power of appointing secular or *Niyogi* Brahmans, as the village accountants throughout the principality. The religious Brahmans, or those professing to follow the ritual of the *Vedas,* opposed the grant, but the influence of the minister prevailed. The inscription specifying this discussion is dated *Sal.* 1057 (A. D. 1145). but this is erroneous, unless the transaction took place in some other reign, as that of *Kákati Prolaya* for instance, for numerous inscriptions, as well as the subsequent history of *Warangal* sufficiently prove that *Ganapati Deva* lived about the middle of the thirteenth century, or from *Sal.* 1145 to 1183 (A. D. 1223 to 1261.)

This prince had no male issue. His daughter *Umaka* or *Mumaka* was married to *Vira Deva* or *Virabhadra* entitled *Chálukya Tilaka* the ornament of the forehead of the *Chálukya* family. It has been conjectured above, that this might have been a prince of the *Rájamahendri* family. As the Lady had not borne a child at the time of her father's death, her mother, *Rudrama Devi* assumed

the regency; which she continued to hold for twenty-eight years, until a grandson was born and had arrived at maturity. This was *Pratápa Rúdra* the last prince of *Warangal* of political importance. *Umaka* bore also a second son named *Anama Deva.*

Pratápa Rúdra in the early part of his reign was no doubt a Prince of power, although tradition ridiculously exaggerates its extent. He is said to have reigned from the *Godaveri* to *Rameswara,* and to have carried his arms into Hindustan as far as *Prayaga* or Allahabad. The territories over which he reigned appear to have extended across the Peninsula between the fifteenth and eighteenth degrees of latitude, being checked on the North East by the *Gajapati* Raja of Orissa and on the North and North West by the *Ráma* Raja of *Devagiri*---whilst on the South the *Belála* Raja and the remains of the *Chola* sovereignty checked his progress in that division: a more formidable enemy however now appeared on the scene, whom even the Raja of *Warangal* was unequal to encounter.

According to the traditions of the South, a Mohammedan Chief, it does not appear of what state, and the *Cuttack* Raja being alarmed by the power and ambition of *Pratápa Rúdra* applied to Delhi for aid; an army was sent to their assistance and besieged *Warangal,* but was totally defeated. This happened repeatedly until the fated period of one thousand years, during which the Goddess *Padmák-*

shí had promised prosperity to *Mádhavavermá* and his posterity, expired. *Warangal* then fell, and *Pratápa Rúdra* was taken and carried prisoner to Delhi. The Mohammedan historians confirm these occurrences generally, and place them in 1323 which agrees well enough with the Hindu Chronology as derivable from *Pratápa Rúdra's* inscriptions. After a short interval, the Delhi Sultan it is said, gave *Pratápa Rúdra* his liberty, and he returned to *Warangal* where he shortly afterwards died. He was succeeded by his son *Vírabhadra* in whose time *Warangal*, it is related, was again taken, and utterly destroyed. *Vírabhadra* with his chief adherents fled to *Kondavir* and founded a new principality. These last events however are not compatible with other Hindu accounts apparently of an authentic character, nor with those of the Mohammedan writers. The Rajas of *Warangal* are represented by the latter as at various times the allies and enemies of the *Bahmini* Sultans and the *Rayas* of *Vijayanagar*, and although *Kondavir* became the seat of a new Government, all the records and traditions refer its origin to a new dynasty. Some accounts describe the succession of both *Pratápa Rúdra's* sons, and the further continuance of the family as nominally tributary to the *Gajapatis* of Orissa. *Warangal* was finally occupied by the *Kutteb Shahi* kings, and merged into the Mohammedan principality of *Golconda*.

KONDAVIR.

Upon the decline of the *Warangal* kingdom the petty chiefs who had been reckoned amongst its feudatories availed themselves no doubt of the opportunity to throw off their allegiance, and assert a claim to independant sovereignty. The records of some of the Palligars trace their origin from this date, although the greater number were again absorbed in the extension of the *Vijayanagar* supremacy, and the present families date only from the downfall of the latter principality. It is therefore impossible, as it would be uninteresting, to particularise the several independant chiefs who shared amongst them the fragments of the *Warrangal* state, and it will be sufficient to notice the fortunes of two of them : one of which rose to some importance, and left many memorials of its existence in public grants, and inscriptions, and the record of cotemporary writers. The capital of this family was *Kondavir,* and its authority extended along the *Krishna,* chiefly in the *Gantur* circar. On the south they were in contact with the Rajas of *Nellore*—on the north with those of Orissa, and on the west with the sovereigns of *Vijayanagar,* beneath whose ascendancy they sunk after an independant reign of about a century.

The first of the family is said to have been a farmer of *Anumaconda,* who obtained possession of the philosopher's stone—He removed with his

treasure to *Kondavir*, constructed that and other strongholds as *Venuconda, Ballamconda*, and others and left them to his descendants—From his agricultural profession or rather from his being the head man of his district he was termed *Reddi*, and the family is known as the *Reddiwar* or *Reddis* of *Kondavir*. The migration of *Dhouti Ala Reddi* or *Prolaya Reddi* is variously dated, and the chronology of his descendants differs accordingly. Notwithstanding the comparatively recent occurrence of the event too, the era of the *Reddywar* rule is very inaccurately stated in all the traditions, and the whole are placed about a century too early, as is established by Books and Inscriptions. The number of descents is uniformly stated at seven, and this is apparently correct.

The first prince of whom authentic records exist is *Ala* or *Anaváma Reddi*, who is probably the founder of the political power of the family. An inscription at *Amareswara* on the *Krishna*, specifies his being in possession of *Kondavir*. *Ardingi*, and *Raichur* ; his repairing the Causeway at *Sri Sailam* and the Temple at *Ameravati*, both on the *Krishna*, and his defeating various *Rajas*, amongst whom the *Kakateyas* only are of note. The inscription is dated *Sal*. 1283, or A. D. 1361, and consequently follows nearly the period at which *Warangal* was taken by the Mohammedans, an event likely to

have been followed by the erection of an independant state by a family, the members of which were previously opulent landholders or heads of a district, under that principality.

One tradition describes the downfall of the race to *Ráksha* or *Raehcha*, who reigned oppressively and was assassinated ;—another, with great inconsistency ascribes it to the conquest of *Langúla Gajapati*, who flourished in the thirteenth century, a third account and not improbably the correct one, is that of the *Amukta Málá*, in which it is related that *Kondavir*, was taken in the reign of *Vírabhadra Váma Reddi* by *Krishna Raya* the sovereign of *Vijayanagar*, in the beginning of the sixteenth century. The annals of *Orissa*, however relate the capture of *Condapilly* and consequently the invasion of the *Reddi* principality by *Capileswara*, who reigned from A. D. 1451. to 1478. and it is not unlikely that he began the work of subversion which *Krishna Raya* compleated. From the latter period till the overthrow of *Vijayanagar* by the Mohammedans, *Kondavir* continued to be part of the posssessions of that state. The *Reddiwar*, were great patrons of *Telugu* Literature, and *Srinath* translator of portions of the *Puránas*, and author of various poetical compositions flourished under the last of the dynasty.

NELLORE.

This appears to have been the seat of a petty principality at various periods from the extinction of the *Chola* authority in the upper part of the *Dekkhin* to the reign of the *Ganapati* Princes. It had its own *Rajas,* apparently as late as the reign of *Ganapati Deva,* to whom one of its princes being expelled by his competitor *Bayana,* repaired for assistance. He was accordingly restored by the *Raja* of *Warangal.* Other accounts however state that the Prince in the Government of *Nellore* was a fugitive from the western country, who was made sovereign of the province by *Ganapati Deva.* He was named *Amboja Deva.* On his death without issue, *Mánavakesava,* was appointed by the *Warangal* Raja, Governor of the country, and he was succeeded by his son *Mánava Siddhi :* the latter is celebrated for his patronage of the family of *Tikkana,* three grandsons of *Bhískara mantrí,* so named, of whom one was his Minister, another his General, and the third and most illustrious, a Poet the continuator of the *Telugu* translation of the *Mahábhárat* under the patronage of *Pratápa Rúdra.* On the downfall of the *Warangal* kingdom *Siddhi Raja,* was engaged in hostilities, with *Kátama* petty *Raja* of *Pálnád,* and both lost their lives in the contest. Their principalities were presently after subdued by the *Reddis* of *Kondavir.*

GAJAPATIS OF CUTTACK.

The Mackenzie collection is not rich in materials illustrating the history of *Orissa*. With the exception of some inscriptions, the only authority that is given is a Genealogical account of the *Gangavamsa* princes, from *Choranga Vamsa Deva* in *Sal* 315, to *Purushottama Deva*, in *Sal* 985.—Inscriptions by several of these princes prove that this chronology of the race is from five to six centuries too ancient, and *Choranga* or more properly *Chora Ganga Deva* must have lived in the twelfth century of the Christian era, whilst the last, *Purushottama*, reigned in the fifteenth or sixteenth. In general the inscriptions confirm the account given by Mr. Stirling,* which is altogether much fuller and more satisfactory than any thing derivable from the Mackenzie collection. A few trifling matters may perhaps admit of correction, and an inscription procured since Mr. Stirling wrote, by Mr. Colvin, shews that *Choranga* was not the founder of the *Ganga Vamsa* family, but that the first who came into *Kalinga*, was *Ananta Vermá*.—also called *Koláhala*, sovereign of *Ganga Rárhi*—the low Country on the right bank of the Ganges or *Tumlook* and *Midnapore*: this occurred at the end of the eleventh century of our era, and from that till

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*Asiatic Researches vol. XV.

the beginning of the sixteenth, the same family occupied the province of *Orissa*, the boundaries of their rule being extended or contracted variously at various times according to the personal characters of the princes themselves and of those to whom they were opposed. They seem accordingly notwithstanding the contrary pretensions of their Panegyrists to have made little way to the southward, untill the overthrow of the *Warangal* Kings. In the course of the fifteenth century they penetrated to *Conjeveram*, but were compelled to recede before the superior activity and resources of the *Rayas* of *Vijayanagar*. The advance of the Mohammedans prevented the *Vijayanagar* princes from following up their success: the vicinity of the same enemies as well as intestine discord confined the *Rajas* of *Cuttack* to the natural limits of the Province.—In A. D. 1558. the Mohammedan General of Bengal invaded the country, killed the *Raja*, or compelled him to fly it was never known whither, and finally overthrew the independant sovereignty of *Orissa*.

VIJAYANAGAR.

We now come to the last Hindu Principality of any note in the annals of the south of India.

The foundation of the state of *Vijayanagar* is very generally admitted to to have arisen out of the subversion of the Hindu Governments of the *Kákateya*

and *Belála Rajas* by the incursions of the Mohammedans in the beginning of the fourteenth century, and traditions are tolerably well agreed as to the individuals to whom it is ascribed, *Hari hara* and *Bukka Raya,* and the celebrated scholar *Mádhava* entitled *Vidyáranya* the forest of learning. Accounts however vary very considerably as to the circumstances which connected these persons with the event, or the share they bore in it.

One tradition ascribes the origin of *Vijayanagar* to *Mádhava* who having by his devotions obtained the favour of *Bhuvaneswari* was directed by her to the discovery of a treasure with which he built the city of *Vidyánagar* or *Vijayanayar* and reigned over it himself; leaving it to the *Kurma* or *Ku uba* family. Another statement describes him as founding the city, and establishing the principality for *Bukka,* a Shepherd who had waited on him and supported him in his devotions. A third account states that *Harihara* and *Bukka* two fugitives from *Warangal* after it was taken by the Mohammedans encountered the sage in the woods, and were elevated by him to the sovereignty over a city which he built for them, and a fourth statement whilst it confirms the latter part of the story, makes the two brothers officers of the Mohammedan conqueror of *Warangal,* who were sent by their master, after the capture of that city, against the *Belál Raja.* They were

defeated, and their army dispersed, and they fled into the woods where they found *Vidyaranya*---His treasures enabled them to collect another army with which they obtained a victory over the *Belál Raja* but instead of rendering him the servant of their superior, they set up for themselves, by the advice and with the aid of the hermit- -There is good reason to know that none of these traditions are entirely correct, although they preserve perhaps, some of the events that actually occurred---*Vidyáranya* or *Mádhava* was a learned and laborious writer, and in various works particularises himself as the minister of *Sangama* the son of *Kampa* a prince whose power extended to the southern, eastern and western seas. He also terms *Bukka* and *Harihara* the sons of *Sangama*, and the same relationship is confirmed by inscriptions. The political importance of *Sangama* is no doubt exaggerated, but it is clear that *Bukka* and *Harihara* were not the mere adventurers they are traditionally said to have been. They were descended from a series of petty princes or landholders, possibly feudatories of the *Belal* kings or even of *Pratápa Rúdra*, who took advantage of a period of public commotion to lay the foundation of a new state. Besides experience and talent, *Mádhava* may have brought pecuniary aid to the undertaking. His title *Vidyáranya*, and the scope of his writings, shew that he was a disciple of *Sankaráchárya*, and in all probability he was connected with

the *Sringagiri* establishment, the members of which alarmed by the increasing numbers of the *Jangamas* and *Jains*, and the approach of the Mohammedans, may have contributed their wealth and influence to the aggrandisement of the sons of *Sangama*.

However this may be, there can be no question that the city of *Vijayanagar* was founded by *Bukka* and *Harihara*, on the southern bank of the *Tungabhadrá* River, about the middle of the fourteenth century. The date most commonly given for the foundation of *Vijayanagar* is *Sal.* 1258. or A. D. 1336. but this is perhaps a few years too soon. The earliest of the grants of *Bukka Ráya* is dated in A. D. 1370, and the latest 1375. The period of his reign is usually called fourteen years which would place his accession to the throne in 1361. Some accounts give him a reign of thirty four years which places him in 1341. So that the traditionary chronology is not in all likelihood very far from the truth.

From *Bukka* to *Virúpáksha*, the third of the name, the usual lists give thirteen princes and a hundred and fifty three years. This series is not entirely confirmed by Inscriptions, as is observed elsewhere, (page 292.); we have from them but five princes in regular succession, and a sixth cotemporary with the fourth, who may have been the nominal minister or gene-

ral although in actual power the prince. There may be some omissions in the grants, but the number of Rajas in the ordinary lists is rather disproportionate to the whole interval, and allows less than twelve years for the average reign. In this time the Rajas of *Vijayanagar*, added considerably to their territorial possessions ; having subdued the coast of *Canara*, and great part of *Karnata* and *Telingana*. The simultaneous origin and progress of the *Bhamini* kings prevented their extending their dominions to the north, and on more than one occasion the destruction of the principality was threatened by the superior prowess and enterprise of the Mohammedans. Towards the close of the fifteenth Century the Hindu Rajas enjoyed a respite of some duration, in consequence of the decline of the *Bhamini* dynasty, and foundation of those of *Bijapur* and *Ahmednagar*. Instead however of consolidating their power, or taking advantage of the dissensions of their enemies, the opportunity seems to have been lost in discord and disorganisation at home.

The circumstances under which the *Kuruba* family became extinct are but obscurely adverted to in any of our authorities. The last prince was *Virúpáksha* whose grants extend from A. D. 1473. to 1478. According to some accounts his territory was subdued by a *Telinga* Raja, but others say that having no issue, he raised one of his slaves

named *Sinhama*, a *Telinga* by birth, to the throne. Agreeably to the latter version of the story, *Sinhama*, entitled *Praurha Deva*, reigned but four years, and his son *Víra Narasinha* who succeeded him, but two: he being also childless gave his signet to his falconer, *Narasa* or *Narasinha*. An interval of eight years occurs between the inscriptions of *Virúpáksha* and *Narasinha* which these events would conveniently supply. There is no question that *Narasinha* was of a different family and nation from the preceeding Rajas of *Vijayanagar*, and became irregularly possessed of throne. He is admitted to have been a *Telinga*, and is usually called the son of *Iswara* Raja the petty sovereign of *Karnul* and *Arviri*, a tract of country on the *Tungabhadrá* to the east of it, near its junction with the *Krishna* ; his grants extend from A. D. 1487. to 1508.

Narasinha had two Sons *Viranarasinha* and *Krishna Raya*. the former by one of his queens, the latter by a slave or concubine: a story is related of the exposure of *Krishna Raya* when a child by order of the queen who was jealous of the favour he enjoyed with his father. He was secretly brought up by one of the ministers, and restored to *Narasinha* when dying, who bequeathed to him the succession which by the judicious measures of the minister he secured. Some accounts state that he acted as the minis-

ter and general of his brother whilst he lived, and became Raja on the death of that prince, other accounts assert that the latter was deposed, and one narrative adds that he died of vexation in consequence. It is clear that the regal power was usurped by *Krishna Ráya* at first perhaps in a subordinate character, but finally as Raja.

The existence of an independant principality on the East so near as *Karnul*, the presence of the Mohammedan sovereignties on the North, and the continued series of *Pandyan* and *Chola* princes to the South, shew that the *Ráj* of *Vijayanagar* could not boast of a very spacious domain on *Krishna Ráya's* accession. From the range however of the grants of former princes, particularly of *Harihara*, it cannot be questioned that their sway had at one time extended much further East, and it must have therefore been considerably reduced before the *Kuruba* dynasty was exterminated---*Krishna Raya* not only restored the Kingdom to its former limits but extended them in every direction. He defeated the *Adil shahi* princes on the North, and maintained possession of the Country to the southern bank of the *Krishna*, on the east he captured *Kondavir* and *Warangal*, and ascended to *Cuttack* where he wedded the daughter of the Raja as the bond of peace. In the south his officers governed *Seringapatan*, and as we have seen founded a new dynasty

of princes at Trichinapali and Madura. The western coast had been held apparently through some extent by his predecessors, but he added to the *Vijayanagar* territory in that quarter also, and his besieging and taking *Rachol* on *Salsette* is recorded by Portuguese writers, whilst the imperfect traditions of *Malabar* preserve the fact of part of that province at least having been governed by the officers of *Krishna Raya,* although they refer the circumstance to an erroneous era. At no period probably in the history of the south of India did any of its political divisions equal in extent and power that of *Vijayanagar* in the reign of *Krishna Raya*.

The reputation of *Krishna Raya* is not restricted to his warlike achcivemments, and he is celebrated as the great patron of *Telugu* Literature, He is said to have had a number of eminent men attached to his Court, eight of whom were particularly famed, and are known as the *Ashta dig-gaja,* in allusion to the eight Elephants that support the universe at the cardinal and intermediate points of the Compass. The names of some of these will be found in the following pages as well as a notice of a number of their compositions.

The Hindu traditions represent *Krishna Raya* as conducting his affairs both in peace and war in

person: they acknowledge, however, that he benefited by the aid and council of the Brahman Minister of his father, who had preserved his life, and who continued to be his Minister until his death; three years preceeding that of the Raja. This person is named *Timma* Raja, and is evidently the same with the *Heemraje* of *Scott* who makes so great a figure in the Mohammedan annals. The account given by *Ferishta* of the various pageant Princes successively elevated and deposed by *Heemraj* originates probably in the circumstances attending the death of *Viranarasinh* and the accession of *Krishna Raya*, but the particulars are evidently confused and inaccurate: the date of numerous inscriptions testifying for instance the reign of *Krishna Raya* for above twenty years, although the Mohammedan account would leave it to be concluded that he came to the throne an infant, and died without reaching maturity.

The transactions that followed the death of *Krishna Raya* are very unsatisfactorily related by the native writers. The Prince had no legitimate male children of his own, and the nearest heir *Achyuta Raya* who is variously termed his brother, cousin, and nephew, being absent, he placed a Prince named *Sadasiva* on the throne, under the charge of *Ráma* Raja his own son-in-law. *Achyuta* returned and assumed the Government,

and on his death *Sadasiva* succeeded under the care and controul of *Ráma* as before. There is in some statements an intimation of a short lived usurpation by a person named *Salika Timma*, and of the murder of the young Prince who succeeded *Krishna Raya* in the first instance, and the Mohammedan accounts tend to shew that some such transaction took place. On the downfall of the usurper the succession proceeded as above described. The reigns of *Achyuta* and *Sadasiva* and the cotemporary existence of *Rama*, are proved by numerous grants. Those of *Achyuta* extend through a period of twelve years from A. D. 1530, to 1542 and *Sadasiva's* from 1542 to 1570, whilst those of *Rama* occur from 1547, to 1562. Who *Sadasiva* was, does not very distinctly appear. Some accounts call him the son of *Achyuta*, whilst others represent him as descended from the former Rajas of *Vijayanagar*; at any rate it is evident that during *Ráma's* life he was but a pageant Prince. According to the Mohammedan author *Ramraj* was the son of *Heemraj* and son-in-law of a Raja whom he names *Sivaroy*, erroneously for *Krishnaroy*. *Rama Ray*, he adds, succeeded on his father's death, to his office and power, and on the death of an infant *Raja*, for whom he managed the affairs of the Government, he placed another infant of the same family on the musnud, and committing the

charge of the Prince's person to his maternal uncle, named *Hoji Trimal Roy* retained the political administration of the state. During his absence on a military excursion, the uncle of the Raja and several nobles conspired against the Minister, and gained to their party the officer of *Ramraj*, one of his slaves who had been left in military charge of the capital. Finding the insurgents too strong for him *Rama* submitted to an amicable compromise with them, and was allowed to reside on his own territorial possessions. After a short interval the slave being no longer necessary was murdered, and *Trimal* the uncle assumed the whole power. He next killed his nephew and reigned on his own behalf; conducting himself with great tyranny, the chiefs conspired to dethrone him, but with the assistance of *Ibrahim Adil shah* he was enabled to maintain his authority. On the retreat of his Mohammedan Allies, the Hindu nobles with *Rama* at their head again rebelled, defeated the usurper, and beseiged him in his palace in *Vijayanagar*, when finding his fortune desperate, he destroyed himself. *Rama* then became Raja. Now comparing this with the Hindu accounts we should be disposed to identify *Hoje Trimal* with *Achyuta Raya*. Some of the Hindu accounts as above noticed, concur with the Mohammedan as to the murder of the young Prince, and in *Salika Timma* we may have the slave

of *Ráma* although the part assigned him in the two stories does not exactly co-incide. *Rama,* both agree, was obliged to resign the anthorityhe held after the death of *Krishna Raya.* The only irreconcileable point is that of the Hindu accounts which specify the appointment in the first instance of *Sadasiva.* But the weight of evidence is unfavourable to their accuracy, and *Sadasiva* was probably made Raja by *Rama* and his party in opposition to *Achyuta Raya.* This will account for the uncertainty that prevails as to his connection with *Krishna Raya,* as well for his being taken, as some statements aver, from the family of the former Rajas.

That *Rama* Raja was a man of spirit and conduct is evident from the course of Mohammedan history. The Princes of the Dekhin were glad to court his alliance. *Ali Adil Shah* and *Kutteb Shah* were compelled to purchase his forbearance by territorial concessions. The arrogance with which he seems to have been in consequence inflated, led him to treat their ambassadors with indignity, and insulted pride, religious bigotry and political dread combined them in arms against him. The Padshahs of *Bijapore, Golconda, Dowlatabad* and *Berar,* united their forces in the year 1564, and marched to *Talikota,* on the *Krishna,* to overthrow the power of the *Vijayanagar* principality. The Hindu Prince on hearing of their designs collected a

powerful force. and occupied the right bank of the *Krishna,* which the allies were unable to cross in the face of the hostile army. By a judicious feint the Sultans drew the Hindu Prince away from the ford and effected the passage---a general action ensued in which the Hindus had the advantage untill the Raja was taken prisoner. The Hindu account says that the divisions of *Kutteb Shah* and *Nizam Shah* had been defeated, but the forces of *Ali Adil* and *Ammad al Mulk* covered their retreat. The Hindus conceiving the enemy annihilated gave themselves up to rejoicing and festivity, and were surprised in their encampment. *Ferishta* who may be considered as a cotemporary, admits that the wings of the Mohammedan Army were thrown into disorder, and that some of the leaders despaired of the day, when it was retrieved by the success of the centre under *Nizam Shah* and the capture of *Ráma* Raja. The Hindu Prince was taken before *Nizam Shah* who ordered his head to be struck off, and mounted on a lance to intimidate the victorious division of the Hindu army. The Hindu accounts concur in the capture and death of *Ráma* Raja but ascribe them to *Ali Adil Shah.* The *Sultan* is described as beheading the Raja with his own hand at the request of the latter, to save him from the personal degradation of confinement. The Hindu memoirs assert that *Ali Adil Shah* was forc-

ed into the war by the other Mohammedan Princes; but *Ferishta* makes him the author of the confederacy. That writer mentions also the visit made formerly by *Ali Adil Shak* to *Vijayanagar* to secure the alliance of *Rámraj*, and his adoption as a son by the Raja's mother. In the *Rámaraja Charitra* the Hindu prince terms the Sultan his son, and reminds him how often in infancy he had sat upon his knees. In complying with his request and striking off his head, *Ali Adil Shah*, is represented as performing no more than filial duty.

After the defeat of the Hindu Prince the confederates marched to *Vijayanagar*, which they took plundered and destroyed. *Ferishta* writing about twenty or thirty years afterwards, observes, that the city was still uninhabited and in ruins, whilst the country was occupied by the *Zemindars*, each of whom had assumed an independant power in his own district. Several of these were members either of the Royal Family of *Vijayanagar* or of that of *Rama* Raja---Grants in the reign of *Sadasiva* are continued to Sal 1492, (A. D. 1570), six years after the battle of *Talikota*, and his descendants are traced as sovereigns of the principality of *Bednur* to the middle of the eighteenth century. *Venkatadri* one brother of *Ráma* maintained himself at *Belkonda* and *Chendragiri*, whilst another brother *Trimal*, retained possession of *Penakonda*---A son

of *Ráma* Raja with the aid of one of his uncles recovered possession of *Annagundi* and *Vijayanagar*: on the direct line becoming extinct, *Venkapati* a kinsman of the *Chandragiri* branch succeeded; the seventh from him. *Timmapá*, was dispossessed by *Tipu Sultan* and became a pensioner of the British Government.

It would extend this sketch of the History of the South of India beyond the limits we have proposed, to enter into the family histories of the many petty Chiefs who succeeded to the fragments of the *Vijayanagar* principality after its subversion, and of most of whom, ample notices are to be found in the Mackenzie Collections. The family of most celebrity, and the only one now retaining any importance, that of the Hindu Rajas of *Mysur*, has found a historian, and the rest are scarcely of sufficient political importance to deserve one. A reason which will probably be thought satisfactory has also been assigned for not making any use of the Mohammedan and Marhatta collections in the present outline, and to this may be added the want of space necessarily attending the summary form of a an introduction. The same cause precludes any advantage being taken of the materials which exist for illustrating the manners and institutions of the various tribes of the Deckhin, and which are fully delineated in the Documents specified in the en-

suing pages. If opportunity should hereafter occur, and the requisite authority be obtained, these subjects as well as a fuller account of the political revolutions of the Peninsula may be reduced at some future period to a shape fitted for public perusal.

MACKENZIE COLLECTION.

CONTENTS OF VOL. I.

SANSCRIT BOOKS.

VEDAS.

I.—*Rig Veda.*

Palm leaves—Nandinágarí Character.

The *Rik* or *Rich* is usually considered as the first of the four Vedas, and is so named from its consisting chiefly of hymns or laudatory prayers; (from *Rich*, to laud or praise.) The collection of the hymns of this *Veda* is called its *Samhitá*, and the *Samhitá* is subdivided into eight *Ashtakas*, or ten *Mandalas*, or sixty-four *Adhyáyas*, and contains rather more than 1000 *Súktas* or Hymns, or 10,000 *Richas* or Stanzas. This Manuscript contains the *Samhitá* incomplete, or complete *Ashtakas*, 1st, 2d and 5th; the first four, and 7th and 8th *Adhyáyas* of the fourth *Ashtaka;* first six *Adhyáyas* of the 6th *Ashtaka*, and the first four *Adhyáyas* of the eighth *Ashtaka*. The *Nandinágarí* Character differs very little from the *Devanágarí*.

II.—*The Rig Veda.*

Palm leaves—Nandinágarí Character.

This contains four Sections of the third Book, or *Ashtaka*.

A

III.—*Rig Veda.*

Palm leaves—Nandinágarí Character.

The 6th Book or *Ashtaka.*

IV.—*Súktas.*

Palm leaves—Nandinágarí Character.

Miscellaneous Hymns belonging to the *Rig Veda.*

V.—*Sánti Prakaranam by Baudháyana.*

Palm leaves—Nandinágarí Character.

A collection of verses, &c. extracted from the *Rig Veda,* and supposed to be efficacious in averting or removing calamity, disease, &ca. The collection is attributed to the Sage *Baudháyana.*

VI.—*The Anukramaniká, &ca.*

Palm leaves—Nandinágarí Character.

A Portion of the Index of the *Rig Veda,* with other tracts.

VII.—*Fragments.*

Palm leaves—Nandinágarí Character.

Various portions of the *Rig Veda,* mostly defective.

VIII.—*Aswaláyana Sútra.*

Palm leaves—Telugu Character.

Rules for the different ceremonies and sacrifices of the Hindus, according to the ritual of the *Rig*

Veda, by *Aswaláyana*, a *Rishi*, in twelve chapters.

IX.—*Yajur Veda.*

Palm leaves—Nandinágarí Character.

The second sacred collection of the Hindus, relating chiefly to oblations and sacrifices, as the name implies, being derived from *Yaj* to worship. It is divided into two principal portions, the White *Yajush* or *Vájasaneyi*, and the Black or *Taittiríya*. This Manuscript contains the following portions of the *Sanhitá* of the latter.

Kánda or Book the first, 8 *Prasnas* or Chapters.
Ditto.... ..... second, 6 ditto.
Ditto.......... third, 6 ditto.
Ditto........... fourth, 7 ditto.

X.—*Yajur Veda.*

Palm leaves—Nandinágarí Character.

A Portion of the *Sanhita*.

Kánda or Book first, 7 *Prasnas* or Chapters.
Ditto.......... sixth, 6 ditto.

XI.—*Yajur Veda.*

Palm leaves—Nandinágarí Character.

A Portion of the *Sanhitá* arranged in a peculiar manner, or *Pada*.
of *Kanda* or Book 4th, two *Prasnas*.
" Ditto 5th, four Ditto.

XII.—*Yajur Veda.*

Palm leaves—Telugu Character.

A collection of the precepts and prayers of the *Sanhitá* of the *Taittiriya* portion of the second *Veda* containing—the first, second, third and fourth *Kándas* or Books, two *Prasnas* of the fifth, seven of the sixth, and the seventh or last entire.

XIII.—*Yajur Veda.*

Palm leaves—Telugu Character.

The first and second Book of the *Yajur Veda.*

XIV.—*Yajur Veda.*

Palm leaves—Telugu Character.

The fifth and seventh Book, and four last chapters or *Prasnas* of the first.

XV.—*Yajur Veda.*

Palm leaves—Telugu Character.

The third Book, five *Prasnas* of the fourth, and the fifth Book entire.

XVI.—*Yajur Veda.*

Palm leaves—Grandham Character.

The first, third, fourth and fifth Sections.

XVII.—*Yajur Veda.*

Palm leaves—Nandinágarí Character.

The *Mantras* or prayers of the *Yajur Veda.*

XVIII.—*Yajur Veda.*

Palm leaves—Nandinágarí Character.

The Brahmanas of the second *Kánda,* with the exception of the third and fourth *Prasna*: there are eight *Prasnas* to each *Kánda,* or Book of this portion of the *Yajur Veda.* Mr. Colebrooke observes he has never seen a complete copy of the Brahmanas of the *Taittiríya Yajush. (A. R. VIII. 437 Note.)*

XIX.—*Yajur Veda.*

Palm leaves—Telugu Character.

The sixth Book, and the five last Sections of the Brahmana of the third *Kánda.*

XX.—*Yajur Veda.*

Palm leaves—Telugu Character.

The Brahmana of the second Book of the *Yajur Veda.*

XXI.—*Yajur Veda.*

Palm leaves—Telugu Character.

The Brahmana of the first and second Books.

XXII.—*Yajur Veda.*

Palm leaves—Telugu Character.

The Brahmanas of the first, second and third Books of the *Samhitá,* the only portions it is asserted to which Brahmanas belong. *See Remark* No. XVIII.

XXIII.—*Yajur Veda.*

Palm leaves—Telugu Character.

The four first *Prasnas,* lectures or sections, of the *Arana* of the *Yajur Veda.*

XXIV.—*Yajur Veda.*

Palm leaves—Telugu Character.

Four lectures of the first Book of the *Arana* of the *Yajur Veda,* and the first section of the *Taittiríya Upanishat.*

XXV.—*Homavidhi.*

Palm leaves—Telugu Character.

Rules for Sacrifices with fire according to the *Yajur Veda.*

XXVI.—*Homavidhi.*

Palm leaves—Nandinágarí Character.

The ritual of Sacrifices with fire according to the *Yajur Veda.*

XXVII—*Homavídhi.*

Palm leaves—Nandinágarí Character.

The same subject as the last, but different formulæ.

XXVIII—*Srauta Sútram.*

Palm leaves—Nandinágarí Character.

Rules of the *Yajur Veda* for the performance of various Sacrifices, as the *Aswamedha,* &c.

XXIX.—*Agnihotra.*

Palm leaves—Nandinágarí Character.

Rules for oblations with fire according to the *Yajur Veda.*

XXX.—*Púrnádhyáyam..*

Palm leaves—Nandinágarí Character.

A collection of the *Mantras* of the *Mádhyandina Sákhá* of the *Yajur Veda.*

XXXI.—*Yajamána Vákyam.*

Palm leaves—Grandham Character.

Rules for the conduct of the Person who celebrates various sacrifices.

XXXII.—*Prátisákhya.*

Palm leaves—Nandinágarí Character.

Grammatical changes of letters and accents peculiar to different portions of the *Yajur Veda.*

XXXIII.—*Prátisákhya Bháshya.*

a. **Palm leaves—Nandinágarí Character.**
b. **Palm leaves—Telugu Character, imperfect.**

The *Prátisákhya* of the *Yajur Veda* with a *Bháshya* or comment entitled *Tribháshya retnam* from its being said to be the substance of the works of three celebrated Sages, or *Atreya, Mahisha* and *Vararuchi.*

XXXIV.—*Prátisákhya Bháshya, &c.*

Palm leaves—Nandinágarí Character.

A Commentary on the changes and accentuation of letters in the *Yajur Veda*; *Bharadwaja* on *Sikshá* or accentuation; and other tracts, all more or less imperfect.

XXXV.—*Síkshá Vyákhyánam.*

Palm leaves—Telugu Character.

The explanation of the accentuation and intonations used in reciting the texts of the *Yajur Veda.*

XXXVI.—*Síkshá.*

Palm leaves—Telugu Character.

The accents, &c. used in reading or reciting the texts of the *Yajur Veda.*

XXXVII.—*Kâtyâyana Sútra Paddhati.*

Paper—Devanágarí Character.

An explanation of the Sacrificial precepts of *Kátyáyana* by *Yajnika Deva* in four chapters.

XXXVIII.—*Kátyáyana Sútra Paddhati Bháshya.*

Paper—Devanágarí Character.

A Commentary on the preceding by *Mahádeva Dwivedí.*

XXXIX.—*Baudháyana Sútra.*

Palm leaves—Telugu Character, incomplete.
Palm leaves—Grandham Character, complete.
Palm leaves—Karnáta Character, complete.

The Rules of the Sage *Baudháyana* for the performance of various essential ceremonies agreeably to the ritual of the *Yajur Veda.*

XL.—*Sáma Veda.*

Palm leaves—Grandham Character.

The third *Veda* of the Hindus—one portion of it; divided into 11 *Khandas* denominated, 1 *Agneya*, 2 *Bahusámi*, 3 *Ekasámi*, 4 *Vrihati*, 5 *Trishtup*, 6 *Anushtup*, 7 *Aindriya*, 8 *Pavamána*, 9 *Arana*, 10 *Sukriya*, 11 *Mahánámni*.

XLI.—*Sáma Veda Rahasyam.*

Palm leaves—Grandham Character.

A Portion of the *Sáma Veda*, containing three *Parvas* of the first portion.

XLII.—*Chhándogya Upanishad.*

Palm leaves—Grandham Character.

This *Upanishad* is one of the longest and most abstruse of the works so denominated : it consists of eight chapters, but in this copy it is incomplete.

XLIII.—*Purvaprayogam.*

a. Palm leaves—Telugu Character, complete.
b. Palm leaves—Telugu Character, incomplete.
c. Palm leaves—Telugu Character, incomplete.
d. Palm leaves—Telugu Character, incomplete.

A Collection of the Rules and Prayers to be observed in the several essential ceremonies or *Sanskáras* of the Hindus, in sixteen *Prakaranas* on sections.

XLIV.—*Tricha.*

Palm leaves—Telugu Character.

Three prayers from the *Rig Veda* addressed to the Sun.

XLV.—*Agnihotra Vishaya.*

Palm leaves—Telugu Character.

Directions for various sacrifices with fire agreeably to the ritual of the *Yajur Veda.*

XLVI.—*Sikshá Vidhi.*

Palm leaves—Telugu Character, incomplete.

A treatise on the articulation of the prayers and formulæ of the *Sáma Veda.*

XLVII.—*Vrihadjábála Upanishad.*

Palm leaves—Telugu Character.

One of the supplementary treatises containing the theology of the *Vedas.*

VEDANTA.

I.—*Sáríraramímánsá*

Paper—Telugu Character.

A celebrated work by *Sankara Achárya* being a complete exposition of the *Vedánta* system of theology, as founded on texts of the Vedas.

II.—*Ashtavakra Sútra Dípiká.*

Paper—Devanágarí Character.

A Commentary on the *Sútras* or Aphorisms of *Ashtavakra,* with the original rules by *Visweswara.*

III.—*Yoga Vásishtha Sára Vivritti.*

Paper—Devanágarí Character.

The text and comment of the 10th *Prakarana* or chapter of the *Yoga Vásishtha Sára* by *Mahídhara.*

IV.—*Vedánta Paribhásha.*

Paper—Devanágarí Character.

An explanation of the terms of the *Vedánta* Philosophy by *Dherma Rájá Díkshita* in eight chapters.

V.—*Upadésa Sahasriká tíká.*

Paper—Devanágarí Character.

A Commentary on the *Upadesa Sahasriká* or thousand Verses on the attributes of divinity, agreeably to the *Vedánta* Philosophy, written in a plain intelligible style by *Anandagiri,* the disciple of *Sankara Achárya.*

VI.—*Laghuvarttiká tíká.*

Paper—Devanágarí Character.

A Commentary on the explanation of the *Vedánta* doctrines originally composed by *Padmapáda.*

VII.—*Brahma Sútra Vyákhyánam.*

a. Paper—Devanágarí Character, incomplete.
b. Palm leaves—Telugu Character, incomplete.

An exposition of the doctrines of the *Vedánta* according to the view taken of them by the author *Madhú* or *Madhwácharya,* also called *Anandatírtha* who founded a sect of *Vaishnavas* about the year 1850.

VIII.—*Bhagavad Gita.*

a Paper—Devanágarí Character.
b. Palm leaves—Grandham Character.
c. Palm leaves—Karnáta Character, imperfect.
d. Palm leaves—Karnata Character, imperfect.

The Theological Dialogue between *Arjuna* and *Krishna,* translated by Mr. Wilkins and Professor Schlegel. Manuscripts c. and d. comprise a *Kernáta* commentary.

VIV.—*Mahábhárata Tátparyanirnaya.*

a. Paper—Devanágarí Chara ter.
b. Palm leaves—Nandinágarí Character.
c. Palm leaves—Nandinágarí Character.

An exposition of the *Vedánta* doctrines, derived from various passages of the *Mahábhárat* explained by *Anandatírtha* or *Madhwácharya*, in 32 chapters. Copy b. comprises a commentary by *Veda Rájá Swámí* and copy c. one by *Ananta Bhatt.*

X.—*Bhágavata Tátparya Nirnaya, &c.*

Palm leaves—Nandinágarí Character,

An exposition of some passages in the *Bhágavat Purána* agreeably to the doctrine of the *Mádhwa* sect by *Madhwácharya.*

XI.—*Mádhwa Siddhánta Sára.*

Palm leaves—Nandinágarí Character.

The substance of the doctrine taught by *Madhwáchárya* combining the tenets of the *Vedánta,* with the worship of *Vishnu* as *Brahma.*

XII.—*Sat tatwa.*

Palm leaves—Nandinágarí Character.

A work on the true nature of God, &c. by *Anandatírtha* or *Madhwáchárya.*

XIII—*Jayollása nidhi.*

Palm leaves—Grandham Character.

A Commentary on different portions of the *Srí Bhágavat* by *Apyyáya Dikshita* extracting

from them the doctrine of the unity of the deity and the identity of *Siva* with *Brahma*, the passages thus expounded are:

1st Book	1st	Section	4th Book	2nd	Section
...	2d	..	..	4th	...
..	3rd	..	..	6th	..
..	4th	..	...	7th	...
..	5th	..	5th Book	17th	..
..	18th	..	...	23rd	..
2nd Book	4th	..	6th Book	17th	..
..	5th	...	7th Book	9th	...
..	6th	..			
3d Book	13th	..			
..	14th	..			
...	26th	...			
..	20th	...			

XIV.—*Gíta Sára.*

Palm leaves—Karnáta Character.

The essence of the *Gíta;* a collection of *Vedánta* texts from the *Bhagavad Gíta* and other *Pauranic* authorities.

XV.—*Bheda vibhíshika.*

Palm leaves—Telugu Character.

A work on the unity of the deity, and the identity of his different forms: the author's name does not appear, he is intitled *Abhedopádhyáya*, 'The teacher of identity.

XVI.—*Bheda dikkara.*

Palm leaves—Telugu Character.

A work of the same tendency as the last, incomplete.

XVII.—*Vedánta Sútradípiká.*

Palm leaves—Telugu Character.

An explanation of the doctrines of the *Vedánta* philosophy, agreeably to the *Sri Vaishnava* system or that of *Rámánuja*; incomplete.

XVIII.—*Vedánta Bháshya.*

Palm leaves—Nandinágarí Character.

A work on the tenets of the *Vedánta* philosophy; the manuscript imperfect.

XIX.—*Sarvasiddhánta Sangraha.*

Paper—Telugu Character.

One chapter of a work professing to discuss different theological doctrines: this chapter contains the *Vedánta.*

XX.—*A Vedánta work.*

Paper—Devanágarí Character

It is a comment on the chief texts of the *Vedánta* doctrine, extending to 309 pages, but incomplete, and the name of the work or author not mentioned.

XXI.—*Tatwa Dípana.*

Paper—Devanágarí Character.

A work on the nature of the deity and human existence: it is apparently a commentary on some other treatise on a portion of the *Veda* entitled *Pancha-pádiká*: the manuscript is incomplete, and the name of the author not mentioned.

XXII.—*Brahmatarka Stava Vivaranam.*

Palm leaves—Grandham Character.

Poetical and encomiastic exposition of the *Vedánta* doctrines, supposed to be set forth by *Siva* himself in honor of the Supreme *Brahma.*

NYAYA, LOGIC.

I.—*Terkabhâska.*

a. Palm leaves—Nandinágarí Character, incomplete.
b. Palm leaves—Telugu Character.
c. Palm leaves—Grandham Character.

The elements of logic according to the system of *Gautama*: the first is the work of *Gaurikánta Bhattácharya*, the third of *Viswanátha Panchánana*.

II—*Terka Sangraha.*

Palm leaves—Telugu Character, imperfect.

Loose leaves; being part of an elementary work on Logic by *Anam Bhatta*.

III.—*Siddhánta Chandriká.*

Palm leaves—Telugu Character.

A work on the first branch of Logic, or the evidence of the senses; by *Gangadhara Sudhimani.*

IV.—*Anumána Prakása.*

Palm leaves—Grandham Character.

Explanation of the Logic of Inference by *Ruchidatta.*

V.—*Anumána Khanda.*

Paper—Devanágarí Character.

A treatise on Logical inference by *Chintamani,* with the exposition by *Siromani Bhattácharya* entitled *Dídhiti* and a further commentary by *Bhavánanda:* this manuscript in 112 pages extends only to the *Vyápti Lakshanam.*

VI.—*Manisára.*

Palm leaves—Grandham Character.

A work on Logical inference, by *Gopinátha-misra.*

VII.—*Raghu Devi.*

Palm leaves—Telugu Character.

A commentary on the *Chintámani* by *Terka Vágísa.*

DHERMA, LAW.

I.—*Gautama Smriti.*

Palm leaves—Telugu Character: incomplete.

Four chapters of the Section on *Achāras* or daily observances: part of a treatise on law supposed to be explained by the sage *Gautama to Nārada.*

II.—*Lohita Smriti.*

Palm leaves—Telugu Character.

A portion of a legislative Code attributed to the *Muni, Lohita*: it contains the *Achāra* or ceremonial and purificatory observances.

III.—*Angirasa Smriti. Yama Smriti.*

a. Palm leaves—Telugu Character.

b. c. (*Yama Smriti* only.) Paper—Telugu Character.

The first of these is a work on purificatory and expiatory observances, ascribed to the sage *Angirasa,* the second is a small portion of a similar work attributed to the deity *Yama:* the copy on paper, b. contains but one Section.

IV.—*Daksha Smriti. Atreya Smriti. Hárita Smriti. Usana Smriti.*

Palm leaves—Telugu Character.

The first is the *Achára* chapter of a code attributed to *Daksha* the *Prajápati,* the second the same ascribed to the *Muni Atri,* the third is the seventh *Adhyáya* of the code of *Hárita* on the duties of hospitality, being a portion of the *Achára,* the last is the reputed work of *Usanas* or *Sukra,* the regent of Venus; it is confined like the others to the *Achara,* and is supposed to be communicated to the *Rishis* at their solicitation: in one collection.

V.—*Bharadwája Smriti.*

Palm leaves—Telugu Character.

A work on the daily and essential ritual of the Hindus, attributed to the *Muni Bharadwája;* in twenty chapters.

VI.—*Sándilya Smriti.—Vasishtha Smriti*

Palm leaves—Telugu Character.

The first consists of five chapters of the *Achára* portion of a code of which *Sándilya* the *Muni* is the reputed author; the second is called the ninth book of *Vasishtha's Dherma Sástra,* and treats of the worship of *Vishnu* and ritual of the *Vaishnavas:* in one collection.

VII.—*Vasishtha Smriti.*—*Kanwa Smriti.*

Palm leaves—Telugu Character.

The first is a portion of the code ascribed to the Sage *Vasishtha*, the *Achára* Section: the second is part of a legislative code attributed to the *Muni Kanwa;* it begins with *Achára* but includes the laws of adoption, and is incomplete.

VIII.—*Viswámitra Smriti.*

Palm leaves—Telugu Character.

Part of the code ascribed to *Viswámitra*: the beginning is defective, and it terminates with the tenth section: the subject is *Achára.*

IX.—*Sankha Smriti.*

Paper—Telugu Character.

The code of *Sankha*, the chapter on *Achára*.

X.—*Hárita Smriti.*

Palm leaves—Grandham Character.

The work of *Hárita* on Law.

XI.—*Parásara Smriti.*

Palm leaves—Telugu Character.

A portion of a legislative code comprising twelve chapters, treating on purificatory observances, especially appropriate in the present or *Kali* age: it is represented as the substance of a lecture given by the Sage *Parásara* to his son *Vyása*, and the *Rishis* assembled at *Badarikásrama.*

XII.—*Kanwa Smriti.*

Palm leaves—Telugu Character.

A small work on the *Achára* portion of Hindu law attributed to the Sage *Kanwa.*

XIII.—*Mitákshará.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.

A comment on the code of *Yajnyawalkya* by *Vijnyáneswara* with the original text. Printed at Calcutta, in the *Devanágari* Character in 1813.

The portion of it relating to inheritance has been translated by Mr. Colebrooke, and published in Calcutta in 1810.

XIV.—*Parásara Smriti Vyákhyá.*

a. Paper—Devanágarí Character.
b. Palm leaves—Devanágarí Character, incomplete.
c. Palm leaves—Telugu Character, complete.
d. Palm leaves—Telugu Character, incomplete.
e. Paper—Grandham Character, incomplete.

A commentary on the code of *Parásara* by the celebrated *Mádhava Achárya*: the code is considered as the highest authority of the fourth or present age; but is principally current in the South of India.

XV.—*Smriti Sangraha.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.

An extensive compilation on Hindu law from the

oldest and best authorities, as *Manu, Yajnyawalkya*, &ca.

XVI.—*Smriti Sangraha.*

a. Paper—Telugu Character.
b. Palm leaves—Grandham Character.

Collections of chapters from various works of law. Manuscript a. contains Rules of Gifts by *Vrihaspati*, a treatise on accidental injuries by *Angiras*, various expiations from the code of the same, part of the daily ritual and observances by *Vyása*, part of the expiatory portion and the *Achára* section of the *Atreya* code, a chapter of the *Yama Smriti*, one of the *Dáksha Smriti*, on *Achára*, twelve sections of the *Práyschitta* portion of the code of *Satátapa*, two of the *Práyschitta* part of the *Samvartta Smriti*, and eight of the *Achara* division of the *Bharadwája Smriti*. Manuscript b. contains portions of the *Samvartta Smriti*, and the supposed codes of *Atri, Vyása, Daksha, Satátapa, Parásara and Hárita*

XVII.—*Saptarshi Smriti Sangraha.*

Paper—Telugu Character.

A Collection of texts attributed to the *Rishis* on the *Achâras* of daily purification.

XVIII.—*Smriti Derpana.*

Palm leaves—Telugu Character.

A work on the *Sanskáras*, or essential ceremo-

nies of the Hindus from birth to death. Manuscript incomplete: it is called also the *Chidámbara Smriti,* that being said to be the author's name.

XIX.—*Smriti Chandriká.*

Palm leaves—Telugu Character.

The *Achára* portion of a work on law, by *Agni Devana Bhatt* the son of *Kesavarya Bhatt.* The manuscript is imperfect.

XX.—*Smriti Kaustubha.*

Paper—Devanágari Character.

A work on the observances proper for fixed periods, by *Ananta Deva,* compiled by command of *Bajrabáhu* or *Vajravara Chandra* a *Raja* of Orissa, whose descent is thus recorded, *Vajravara,* son of *Nílachandra,* son of *Trimalla Chandra,* son of *Lakshmana Chandra,* son of *Rudra Chandra.*

XXI.—*Sáraswata Vilása.*

Palm leaves—Telugu Character incomplete.
Paper—Telugu Character complete.

A work on Jurisprudence, compiled by order of *Pratâpa Rudra* a prince of the *Gajapati* dynasty of Orissa kings, in the 14th cetury.

XXII.—*Narasinha Párijáta.*

Palm leaves—Nandinágarí Character.

A treatise on law by *Narasinha.*

XXIII.—*Achárádersa.*

Paper—Devanágarí Character.

Observances of the Hindus for their proper seasons, by *Sridatta* a pundit of *Mithilá.*

XXIV.—*Sadáchára Smriti Vyákhyá.*

Palm leaves—Nandinágarí Character.

An explanation of the daily and other periodical observances, agreeably to the *Vaishnava* School of *Madhwácharya*: incomplete.

XXV.—*Achárapaddhati.*

Palm leaves—Devanágarí Character.

A treatise on daily and periodical observances by *Vidyákara Vájipeyi.*

XXVI.—*Achára* and *Vyavahára.*

Palm leaves—Nandinágarí Chapter.

The two principal portions of a work on general law, by *Nrisinha Vájipeyi.*

XXVIII.—*Atura Sanyása vidhi.*

Palm leaves—Telugu Character.

A work on the circumstances under which a *Brahman* may assume the order of the Anchorite, in sickness or at the point of death.

XXVIII.—*Dhermapravartti.*

Palm leaves—Telinga Character.

A work on the *Achára* or purificatory ceremonies of the Hindus. Author unknown.

XXIX.—*Vyavahára Málá.*

a. Palm leaves—Malayálam Character.
b. Palm leaves—Malayálam Character.
c. Palm leaves—Malayálam Character; incomplete.
d. Palm leaves—Malayálam Character.

A work on practical judicature, being a compilation from *Menu* and other text books, illustrated by a commentary in *Malayálam,* in which province the work is alone current as an authority.

XXX.—*Viváda tándava.*

Palm leaves—Devanágarí Character.

The practical part of Hindu law, by *Kamalákara Bhatta,* a work of modern date but respectable authority.

XXXI.—*Viváda Chandra.*

Paper—Devanágarí Character.

A work on the practical part of Law or Judicature by *Meru Misra,* or rather by his Aunt *Lakshmi Devi,* the wife of *Chandrasinha* the tenth prince of *Mithila*: this work is of high authority in the *Maithila* School.

XXXII.—*Viváda Chintámani.*

Paper—Devanágarí Character.

A work on the same Subject as the last, by *Váchespati Misra* an eminent lawyer of the *Maithila* School.

XXXIII.—*Vivádabhangárnarva.*

Palm leaves—Telugu Character.

Part of the digest compiled by direction of Sir William Jones, and translated by Mr. Colebrooke, commencing with the *Dáyabhága,* and terminating with the Chapter on Debts.

XXXIV.—*Mádhavíya Práyaschittam.*

Palm leaves—Karnáta Character, imperfect.

A few leaves of the book on expiation, from the legal work of *Mádhava Achárya.*

XXXV.—*Vasishtha Práyaschitta Vidhi.*

Paper—Telugu Character.

Part of the Section on penance and expiation from the code attributed to *Vasishtha.*

XXXVI.—*Kermapráyaschitta.*

Palm leaves—Telugu Character.

A work on expiation by *Venkata Vijayi.*

XXXVII.—*Smriti Muktáphala.*

Palm leaves—Telugu Character.

A work on the expiatory part of *Hindu* law, by *Vaidyanátha Díkshita.*

XXXVIII.—*Servapráyaschitta Vidhi.*

Palm leaves—Nandinágarí Character.

The Rules for the practice of penance and expiation: incomplete.

XXXIX.—*Vidhána Málá.*

Paper—Devanágarí Character.

Rules for various observances and ceremonies of a propitiatory or purificatory tendency, by *Nrisinha Bhatta.*

XL.—*Krityá retnávalí.*

Paper—Devanágarí Character.

Daily and other periodical observances of the Hindus, by *Rámachandra Bhatta.*

XLI.—*Prayoga Párijáta.*

Palm leaves—Nandinágarí Character: imperfect.

An account of the ceremonies to be observed from birth till death.

XLII.—*Nirnaya Dípiká.*

Paper—Devanágari Character.

A work on the rituals and observances of fixed seasons, by the son of a *Dwivedi Brahman,* the son of the learned *Brahman Vatsa Raja*: the date of this work is *Samvat* 1575. A. D. 1653.

XLIII.—*Vratakálanirnaya.*

Palm leaves—Nandinágarí Character: imperfect.

A work on the observances suited to various seasons, by *Bhárati Tírtha,* an ascetic.

XLIV.—*Vratakálanirnaya.*

Palm leaves—Grandham Character.

A work on the same subjeet as the last, by *Aditya Bhatta*: the Manuscript contains portions also of the *Samvartta Smriti,* and the supposed codes of *Atri, Vyása, Daksha, Satátapa, Hárita* and *Parásara.*

XLV.—*Kálamádhava.*

a. Palm leaves—Nandinágarí Character:
b. Paper—Telugu Character.

The ceremonies of the Hindus suitable to certain seasons, by *Mádhava Achárya,* incomplete. Manuscript b. contains the *Achára* chapter.

XLVI.—*Tithi Nirnaya.*

Palm leaves—Telugu Character.

An adjustment of the lunar Months as appropriated to fixed festivals and observances by *Mádhava Achárya.*

XLVII.—*Dersapaurnamása práyaschitta Vidhi.*

Palm leaves—Telugu Character.

Explanation of the rules and ceremonies to be observed in expiation of any omission or defect in the Sacrifices to be held at the new and full Moon.

XLVIII.—*Dersapaurnamása Vidhi.*

Palm leaves—Nandinágarí Character.

Rules for the ceremonies to be observed on the full and new moon, agreeably to the *Sútras* of *Aswaláyana.*

LXIX.—*Dersapaurnamása Vidhi.*

Palm leaves—Telugu Character.

A work on a similar subject as the last, but belonging to a different school, that of *Apastamba.*

L.—*Agnimukha káriká, &c.*

Palm leaves—Nandinágarí Character.

A tract on sacrifices with fire and two other nameless tracts on similar subjects.

LI.—*Kunda kalpa latá.*

Paper—Devanágarí Character.

Directions for constructing the altar or receptacle of sacrificial fires, by *Dhundhi Rájá* son of *Purushottama.*

LII.—*Sráddha Nirnaya.*

Paper—Devanágarí Character.

The ceremonies of oblation to deceased ancestors, being the fourth Section of the *Nirnaya Sindhu* of *Kamalákara Bhatta.*

LIII.—*Agha nirnaya.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.

A work on the periods and causes of impurity, as the death of relations, and the appropriate purificatory ceremonies, by *Venkatácharya* son of *Sriranganátha.* Manuscript b. is accompanied with a gloss by the author.

LIV.—*Asoucha Vidhi.*

Palm leaves—Telugu Character.

Purificatory ceremonies necessary after the death of relations, &c.

LV.—*Aurdhadéhí kriyá Paddhati.*

Paper—Devanágarí Character.

Obsequial ceremonies and practices, from the approach of death to the offering of funeral cakes, &c. by *Viswanátha.*

LVI.—*Yellajíyam.*

Palm leaves—Telugu Character, incomplete.

A work on funeral rites by a native of the *Dekhin* named *Yellaji.*

LVII.—*Náráyanávalí.*

Palm leaves—Telugu Character.

Funeral ceremonies peculiar to the *Saiva Gosains* or *Sanyásis,* attributed to their founder *Sankara Achárya.*

LVIII.—*Dánahemádri.*

Paper—Devanágarí Character.

A treatise on Gifts, being the second division of a large work on five branches of the Hindu institutes, by a writer patronised by *Hemádri,* a man of rank, whose name is therefore affixed to the performance; in general, the works named of *Hemádri* are attributed to *Vopadeva,* who was patronised by him, and *Hemádri* is said to have been the minister of a king of *Devagiri:* in this work he is entitled *Mahárájádhirájá.*

LIX.—*Nityadánádi paddhati.*

Paper—Devanágarí Character.

A voluminous treatise on the ceremonials of legal gifts and other observances.

LX.—*Dánapaddhati.*

Paper—Devanágari Character.

A description of the sixteen great gifts, by *Ráma datta* the grandson of the Minister of the *Rájá* of *Mithilá.*

LXI.—*Sántimayúkha.*

Paper—Devanágari Character.

A work on the propitiatory rites to secure success and avert evil: although a work of some extent, about 2000 Stanzas, it is but one of twelve *Mayúkhas* or rays of the sun of *Bhagavanta,* so named from *Bhagavanta Deva,* the son of *Jaya Sinha,* by whose command the whole was compiled by *Nilakantha Bhatta.* The Twelve *Mayúkhas* are the

Sanskára	*Mayúkha,*	*Dána,*	*Mayúkha*
Achára,	*Ditto*	*Jalotserga,*	*Ditto*
Kála,	*Ditto*	*Pratishthá,*	*Ditto*
Sráddha,	*Ditto*	*Práyaschitta,*	*Ditto*
Niti,	*Ditto*	*Visuddhi,*	*Ditto*
Viváda,	*Ditto*	*Sánti,*	*Ditto*

or treatises on, I The great initiatory Ceremonies. II Ordinary Observances. III Periodical Observances. IV Obsequies. V Polity VI Jurisprudence. VII Gifts. VIII Construction of Tanks, &c. IX Endowment of Temples. X Penance. XI Purification and XII Propitiation.

LXII.—*Hemádri Sánti.*

Paper—Devanágarí Character.

On propitiatory rites by *Hemádri.* See No. LVIII.

LXIII.—*Hemádri Vratavidhi.*

Paper—Devanágarí Character.

A large work, of which the subject apparently is the description of religious vows and obligations, but the Manuscript is very defective.

LXIV.—*Súryapújá Vidhi.*

Palm leaves—Karnáta Character.

Rules for offering worship to the Sun.

LXV.—*Rájábhisheka paddhati.*

Paper—Devanágarí Character.

A small tract on the ceremonial of crowning Princes, or sprinkling them with holy water.

LXVI.—*Pravara dípiká.*

Paper—Devanágarí Character.

A tract on the tribes or families of *Brahmans.*

LXVII.—*Játi nirnaya.*

Palm leaves—Telugu Character.

An account of the origin and duties of the different castes, said to be a chapter of the *Brahmá Vaivertta Purána* from which however it is only partially derived.

LXVIII.—*Súdrodyota.*

Paper—Devanágarí Character.

The rites and observances proper for the *Súdra* caste, by *Gaga Bhatta* of *Mahar ishtra.*

LXIX.—*Súdra Dhermatatwa.*

Paper—Devanágarí Character.

The rites and observances of the *Súdra* caste by *Kamalákara Bhatta.*

LXX.

Palm leaves—Nandinágarí Character.

A work on law, but incomplete, and the name and author not known.

PURANAS.

I.—*Padma Purána.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character.

The Manuscript a. comprises three different portions of this work.

1. A portion of the *Pátála khanda,* containing, the Episode of the seizure of the sacrificial horse liberated by *Rama,* by *Viramani,* a follower of *Siva,* and his discomfiture and death in consequence, with the interview between *Siva* and *Ráma,* and the restoration of the king to life by the combined favour of the two deities.

2. A portion of the *Uttara khanda,* the conversation between *Dilípa* and *Vasishtha,* and subsequently between *Siva* and *Parvati,* upon the efficacy of ablution and religious rites in the month of *Mágh.* This Section includes an enumeration of the *Puránas,* substituting the *Vishnu* for the *Váyu,* it also classes the *Puránas,* thus.

The *Matsya*, *Kúrma*, *Linga*, *Siva*, *Skandá*, and *Agni Purándas*, are of the *Tama Guna*, the quality of darkness or ignorance.

The *Vishnu*, *Nárediya*, *Bhágavat*, *Garúra Padma*, and *Varáha* belong to the *Sátwika* quality.

The *Brahmánda*, *Bhavishya*, *Márkandeya*, *Vámana*, and *Brahmá*, are of the *Rajas*, or quality of passion.

3. *Pulastya's* conference with *Bhíshma* relating to places of Pilgrimage, &c. being part of the first section or *Srishti khand*.

Manuscript b. contains the greater portion of the *Uttara khanda* or last portion, commencing with the 29th Chapter and ending with the 50th. It is little else than a man ual of different *Vratas* or religious rites to be observed on various days of the fortnight, or in different months, as narrated in conversations between the *Pándavas* and *Náreda*, *Siva* and *Párvati* and others.

II.—*Agni Purána.*

Palm leaves—Telugu Character.

The *Purana*, originally communicated by *Agni* to *Vasishtha*. It comprises 320 Sections, and contains a number of curious articles as, in addition to the usual topics, it has portions on *Niti* or the du-

ties of Kings, on medicine, grammar, prosody and *Dhanurvidyá* or the use of weapons. It is avowedly subsequent to the *Mahábhárat,* to which it refers: it is a *Vaishnava Purána,* although not a very decided party work, and is referred by the *Vaishnavas* to the class of *Saiva Puránas*.

III.—*Vishnu Purâna.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Grandham Character, imperfect.

One of the great *Puránas* of the *Vaishnava* order. It is related by *Parásara* to *Maitreya,* and is very full on the subject of the principal votaries of *Vishnu,* as *Prahláda* and others, it contains also a copious genealogy of Hindu kings, and the life of *Krishna*. It is divided into six portions. Manuscript b. contains the two last sections only.

IV.—*Garúra Purána.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character.

The *Purána,* is named from *Garúra,* as one of the rewards of his devotion, whilst yet a Bird, to *Vishnu*: the substance was communicated by *Vishnu* to *Rudra,* and overheard by *Brahmá,* by whom it was revealed to *Vyása*: it is a *Vaishnava Purána,* but abounds with *Tántrika* rites and formulæ: it contains also an astronomical and medical portion: the latter of some length, but no history nor genealogy. Manuscript a. is incomplete.

V.—*Brahmavaivartta Purána.*

Palm leaves—Telugu Character.

This *Purána* is so named from its containing an account of the worldly manifestations of the Supreme Spirit or *Brahma,* here identified with *Krishna.* It is narrated by *Sauti,* to the *Rishis,* extends to 18000 Stanzas, and consists of four portions. The *Brahma khanda* describing the creation and the nature of the Deity. The *Prakriti khanda* treating of the various forms of the female personifications of passive matter. The *Ganesa Khanda* describing the birth and adventures of *Ganesa,* and the *Krishna Janma Khanda* relating the birth and acts of *Krishna,* and his mistress *Rádhá:* the Manuscript is incomplete, beginning with the 1st and ending with the 40th Chapter.

VI.—*Linga Purána.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Grandham Character.

A *Purána* of the *Saiva* class: it is supposed to be narrated to *Náreda* and the *Rishis* at the *Naimisha* forest by *Súta,* who heard it from *Vyása.* It consists of 11000 verses, in two books. The first gives an account of the origin of the *Linga* and various forms of *Siva;* the usual *Pauranic* description of the universe, and a few genealogical events from *Priyavrata* to *Krishna.* The destruction of *Tripura* and other

demons by *Mahádeva,* or the members of his family, and instructions for the performance of different ceremonies in honour of *Mahádeva.* The latter subject is continued through the second book, illustrated by different legendary tales: the first book consists of 105 sections, the second of 48: in some copies the division is different, as in the present in which the second book contains 55 seetions. Manuscript a. is part of the second portion of the *Linga Purána,* from the fourth to the fifty-fifth and last chapter. Manuscript b. contains the last section of the first portion, and the last portion entire.

VII.—*Márkandeya Purána*

Palm leaves—Telugu Character.

The first portion of the *Márkandeya Purána,* consisting of seventy-three sections. This *Purána* is related by four birds of marvellous origin to *Jaimini,* on his being referred to them by the sage *Márkandeya.* It commences with some account of *Krishna* and his usual companions, of whom his brother *Baladeva* is said to have slain *Súta* the usual narrator of the *Puránas:* a variety of ordinary legends, chiefly of a *Vaishnava* character follow, with an account of the creation of the universe, as communicated by *Márkandeya* to *Krostuki,* and a description of the different *Manwantaras* with legends of the events which severally occurred, or

are to occur, in those periods, all of a mythological or superhuman character. The *Chandi Páth*, or *Durgá Máhátmya*, in which the victories of *Durgá* over different *Asuras* are recorded, and which is a work of great repute in almost all parts of India, is a portion of this *Purána*. It is introduced as the history of the *Muni* of the eighth period, or *Sávarni* the son of the Sun, who in the second or *Swárochisha Manwantara*, was a king named *Suratha*, to whom the exploits of *Durga* were then related, in consequence of hearing which, and his propitiation of the goddess, he became a *Menu* in a subsequent birth. The *Márkandeya Purána* is said to contain 9000 Stanzas.

VIII.—*Kúrma Purána.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character.
c. Palm leaves—Telugu Character.

This *Purána* although named after one of the *avatárs* of *Vishnu*, the tortoise, is considered as one of those especially belonging to the *Saiva* Sects. It recommends the worship of *Mahádeva* as *Rudra* or *Nílalohita*. It contains like the rest, an enumeration of all the eighteen *Puránas*. The list given in this work is the following, the *Brahmá, Padma, Siva, Bhágavat, Bhavishya, Náradiya, Márkandéya, Agni, Brah-*

mavaivartta, Linga, Varáha, Skanda, Vámana, Kúrma, Matsya, Garúra, Váyu and *Brahmánda Puránas*. The Manuscript a contains but 37 sections; the complete work is in two parts, section first containing 55, and section second 47 portions. Manuscripts b. and c. are entire.

IX.—*Sri Bhágavat.*

Palm leaves—Telugu Character.

a. First and Second Books.
b. Third Book.
c. Fourth and Fifth Books.
d. Sixth Book.
e. Seventh, Eighth, and Ninth Books.
f. Tenth Book.
g. Tenth Book.
h. Tenth Book.
i. Eleventh and Twelfth Books.

This *Purána*, is the most celebrated and one of the most modern of the number; it is not the less valuable as it is much more full than any of the rest. It also contains much that has been drawn from other sources, which though somewhat disfigured, is consequently preserved.

The first Book or *Skanda* comprises in 19 Chapters. the opening, the encounter of *Súta* and *Saunaka*, when the former repeats what he related to the *Rishis*, the supremacy of *Vishnu* and faith in him, his *Avatárs*, the history of *Náreda*, the account of *Paríkshit* after the disappearance of the

Pandus and *Krishna*, and of this king being cursed by a *Rishi*, and bitten by a venomous Snake.

In the second Book *Súka*, to prepare *Parikshit* for death, relates to him the *Bhágavat*, the substance of which was originally communicated by *Brahmá* to *Náreda*, in four verses : the creation of the world, the 24 *Avatars* of *Hari*, the excellence of *Náráyana* and end of the *Brahmakalpa*: 10 chapters.

Book 3rd, 36 chapters. The several creations and destructions, the submersion of the *Vedas*, and their recovery by the Boar incarnation, also the *Kapila Avatár* : the narration here proceeds in a conversation between *Vidura* and *Maitreya*.

Book 4th, 31 chapters, contains the genealogy of the *Manu Swayambhuva's* progeny, the quarrel between *Daksha* and *Mahádeva* and the elevation of *Dhruva*, to the dignity of the Pole Star, the history of *Vena* and *Prithu*, and the story of *Prachetas*.

Book 5th, 26 chapters. Of *Priyavrata* and his sons, of his grandson *Nábhi*, of *Rishabha* and *Bharata*. Description of *Jambudwípa*, of the other *Dwipas*, situation of the Sun and Planets, &c.

Book 6th, 19 Chapters. The histories of *Ajamila*, *Viswarúpa*, *Vritrásura*, of the family of the Sun and origin of the *Márutts*.

Book 7th, 15 Chapters. History of *Hiranyakasipu* and *Prahláda*, of *Tripurásura*, and duties of a *Brahmachári*.

Book 8th, 24 Chapters. Of the *Menus* subsequent to *Swayambhuva*, of the sacrifice of *Bali* and Dwarf *Avatár*, of the *Matsya Avatár*.

Book 9th, 24 Chapters. Of the *Vaivaswata Manwantara*, the sons of *Ikshwáku* and descendants of the *Menu*, and the genealogies of kings to the birth of *Krishna*.

Book 10th. In two parts. Part 1st 49 Chapters: the adventures of *Krishna* until his departure from *Vrindávan*. Part 2d: the adventures of *Krishna* and his posterity.

Book 11th, 31 Chapters. Of faith in *Krishna* and his worship, of his death, and the destruction of *Dwáraká* and the *Yádava* race.

Book 12th, 13 Chapters. Of the kings subsequent to *Paríkshit*, vices of the *Kali* age, death of *Paríkshit*, description of the *Vedas* and *Puránas*, meditation of *Márkandeya* and praises of the *Bhágavat Purána*.

X.—*The Matsya Purána.*

Palm leaves—Telugu Character.

This *Purána* is related by *Súta* to the *Rishis*

in reply to their enquiry why *Vishnu* assumed the form of a fish, and it commences with the story of *Vaiwasvata Menu,* and the deluge, as translated by Sir William Jones from the *Bhágavat.* The *Menu* asks the Fish the story of the creation of the universe, &c. and his replies constitute the supposed original of this *Purána,* which contains the history of the different *Manwantaras,* some genealogical and legendary accounts of the kings of the Sol r and Lunar Races to the time of *Krishna,* directions for observing different *Vratas,* geographical description of the universe, various wars between the Gods and Demons, and especially the destruction of *Táraka, Hiranyakasipu,* and *Andhaka,* the excellence of *Kási,* and a number of other *Tirthas.* Some chapters then follow on Polity, Punishment, Purification, and Sacrifice, and the work concludes with a short prophetic notice of the *Kali* age, the *Mlechcha* princes, who are to rule in it, and the efficacy of gifts. The work comprises 264 Sections, of which this copy contains but sixty-two.

XI.—*Varáha Purána.*

Palm leaves—Grandham Character.

The *Varáha Purána* is communicated in the form of a Dialogue between *Vishnu,* as the *Varáha,* or *Boar Avatár,* and the Earth to whom

the Deity relates the creation of the universe, the origin of the *Rishis* and their descendants, the mode of observing a number of *Vratas*, or religious obligations, the division of the universe, the destruction of *Mahishásura* by *Devi*, and the efficacy of gifts. The different rites to be performed, holy places to be visited, and amongst these the supremacy of *Mathurá*. The work sometimes appears as divided into three books, of which the first contains 107 sections, the second 60, and the third or *Mathurá Máhátmya* 64.

XII.—*Viswakerma Purána*.

a. Paper—Telugu Character.
b. Palm leaves—Karnáta Character.

A compilation of formulæ and legends relating to *Viswakerma*, and the castes of Artificers, attributed idly to *Viswakerma*. The first is rather a Telugu than Sanscrit work, the Sanscrit passages from the *Vedas* and *Puránas*, serving as a text for a fuller explanation in the Telugu language. The second is a different work, agreeing only in name and subject.

XIII.—*Vrihat Náradíya Purána*.

Paper—Devanágarí Character.

The *Vrihat Náradíya*, or great *Náradíya* is so named to discriminate it from the *Náreda* or *Náradíya Purána*, or perhaps from the latter, which

is an *Upapurána:* unless however the same with the latter it cannot be properly included in either class. Although said to contain 25000 Stanzas, it is rarely if ever met with of that extent, and appears to be complete in 38 sections, containing about 3500 Stanzas. It is a *Vaishnava* work, supposed to be repeated by *Súta* to the *Rishis,* having been originally communicated by *Brahmá* to *Náreda,* and by *Nareda* to *Sanatkumára.* There is little in this *Purána* conformable to the ordinary contents of such works, and such legends as are found are mere vehicles for panegyrics upon *Vishnu,* and recommendations of implicit devotion to that Divinity.

XIV.—*Sri Bhágavat Purana.*

a. Paper—Devanágarí Character.

A *Purána* of importance in the literary history of these works, as it is distinct from the popular work of the same name, supposed by some to be a later composition: it is named from *Bhagavatí* or *Durgá,* whence it is identified with the *Dévi Bhágavat* an *Upapurána,* but perhaps erroneously, as it is narrated by *Súta* like the rest, and is termed a *Mahápurána*: we have in this, the following enumeration of the *Puránas.*

The *Matsya,*	Stanzas	14,000
" *Márkandeya,*	"	9,000
" *Bhavishya,*	"	14,500
" *Bhágavata,*	"	18,000
" *Brahmá,*	"	10,000
" *Brahmánda,*	"	12,100
" *Brahmavaivartta,*		18,000
" *Vámana,*	"	10,000
" *Váyu,*	"	6000
" *Vishnu,*	"	23,000
" *Varáha,*	"	24,000
" *Agni,*	"	16,000
" *Nárada,*	"	25,000
" *Padma,*	"	55,000
" *Linga,*	"	11,000
" *Garúra,*	"	49,000
" *Kúrma,*	"	17,000
" *Skanda,*	"	81,000

The list of *Upapuránas* is the following :

Sanatkumára, Narasinha, Náradíya, Siva, Durvasas, Kapila, Usanas, Menu, Varuna, Kálika, Sámba, Nandi, Saura, Parásara, Aditya, Maheswara, Bhágavata and *Vasishtha.*

XV.—*Bhavishyottara Purána.*

Paper.—Devanágarí Character.

A Supplement to the prophetic *Purána,* supposed to be revealed by *Krishna* to *Yudhishthira.* The

subjects of the work are the visit of *Vyása* to *Yudhishthira*, the creation of the world, the origin of *Máyá* the impurities of human nature, sins and their removal by various observances. The Manuscript is complete, containing 243 pages.

XVI.—*Káliká Purána.*

Paper.—Devanágarí Character.

This *Purána* is communicated by *Márkandeya* to the *Rishis*, in explanation of the union of *Kálí* or *Párvati* with *Siva*. It is a voluminous work, in 98 or 100 Chapters, and consists of legends relating to the different manifestations of *Devi*, as *Yoganidrá* or *Sati*, with the legend of *Daksha's* sacrifice; as *Umá*, or *Kálí*, or *Girijá*, or *Párvati*, or *Bhadrakálí*, *Kámákhyá*, or *Kámeswarí*, &c. The work contains nothing of ordinary *Pauranic* matters, as the genealogies of the *Menus* or kings, or the disposition of the universe, but in their stead has a number of legends peculiar to itself. as the story of *Arundhati*, of the River *Chandrabhágá*, and of *Naraka*, the son of the *Earth*, the birth of *Bhairava* and *Vetála*, and the origin of the *Brahmaputra* river, with the circumstances that gave sanctity to many parts of *Kámarupa* or *Asam*. It contains, also, instructions for the performance of various acts of worship and devotion, conformably to

the system of the *Tantras*, to which class of works it is closely allied. This copy is far from complete, extending to but one third of the work.

XVII.—*Mudgala Purána.*

Paper.—Devanágarí parts.

This *Purána* is attributed as usual to *Súta*, the pupil of *Vyása*, who repeats to the sages in *Naimisháranya*, what had been originally communicated to *Daksha* by the *Rishi, Mudgala*, whence the name of the *Purána*. It is avowedly subsequent to the other *Puránas*, which the introduction states had been previously revealed to the *Munis*, and had left them undetermined which deity or faith to prefer: they therefore propose their doubts to *Súta*, and to remove them he repeats this work, the object of which is to identify all the Gods with *Ganapati* or *Ganesa* in his different forms of *Vakratunda, Ekadanta, Mahodara* and *Gajánana*: the work is the text book of the *Gánapatya* Sect.

XVIII.—*Laghu Buddha Purána.*

Paper—Devanágarí Character.

A Summary of the contents of the *Lalita Vistára*, a *Purána* containing the history of *Buddha*: the original was brought from Nepal by Captain Knox: the abridgement was made by a Pundit in Mr. Colebrooke's service.

XIX.—*Bhárgava Purána.*

Palm leaves—Telugu Character.

The last portion of a work described as one of the *Upapuránas* or minor *Puránas*. This portion relates the incarnations of the conch, mace, *Chakra*, &c. of *Vishnu* as persons—it is in fact a *Vaishnava* work, and includes the history of *Rámánuja*, the reformer of that branch of the Hindu religion, who flourished in the twelfth century.

XX.—The *Himavat Khanda* of the *Skanda Purána.*

Paper—Devanágarí Character.

A description of the holy places in the *Himálaya* mountains from the *Skanda Purana*: pages 371.

XXI.—The *Brhamottara* Section of the *Skanda Purana.*

a. **Paper—Devanágarí Character.**
b. **Palm leaves—Telugu Character, 8 Chapters.**

This Section describes the merit of worshipping *Siva*, illustrated by a number of legendary tales.

XXII.—*Sahyádri khanda.*

a. **Paper—Devanágarí Character, the 1st part.**
b. **Paper—Devanágarí Character, the 2d part.**
c. **Palm leaves—Nandinágarí Character.**
d. **Palm leaves—Nandinágarí Character.**
e. **Palm leaves—Telugu Character, last part.**

This is called a portion of the *Sanatkumára Sanhitá*, a part of the *Skanda Purána*: it contains

the legendary history and description of the *Malabar* Coast or the *Parasuráma kshetra*.

XXIII.—*Kási Khand.*

a. Palm leaves—Nandinágarí Character, 80 Sections.
b. Palm leaves—Nandinágarí Character, 20 Sections.
c. Palm leaves—Telugu Character, 40 Sections.
d. Palm leaves—Telugu Character, 13 Sections.

An extensive portion of the *Skanda Purána*, giving a very full account of all the places of sanctity at Benáres, and a vast number of legends inculcating the worship of *Siva*. When complete, it comprises 100 Sections, in two parts or books.

XXIV.—*Kálíká Khanda.*

Palm leaves—Nandinágarí Character.

A portion of the *Skanda Purána* relating the exploits of the Goddess *Kálí*.

XXV.—*Sankara Sambhava.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Grandham and Telugu, incomplete.

A portion of the *Siva Rahasya*, said to be a part of the *Sanhitá* of the *Skanda Purána*: it relates the birth of *Kártikéya* and his various exploits, the marriage of *Siva* and *Párvati*, the sacrifice of *Daksha*, and direction for various rites and acts in honor of *Siva* and his consort. The work is in 216 Sections: Manuscript a. 296 pages. Manuscript b. contains from Section 32 to 50.

XXVI.—*Sivatatwa Sudhánidhi.*

Palm leaves—Telugu Character.

A Chapter on the worship of *Siva*, called part of the *Malayáchala* section of the *Skanda Purána.*

XXVII.—*Súta Sanhitá.*

Palm leaves—Telugu Character.

A collection of *Saiva* doctrines and legendary illustrations, especially according to the *Yoga* practices, collected from and forming part of the *Skanda Purána:* it is in five or six Sections, viz; The *Siva Máhátmya khanda, Manayoga khanda. Muktiyoga khanda, Yajna Vaibhava khanda,* and *Brahma Gítá,* the last is sometimes divided into the *Brahma Gítá* and *Súta Gítá.*

XXVIII.—*Lakshminaráyana Samváda.*

Palm leaves—Telugu Character.

The dialogue of *Lakshmí* and *Náráyana,* part of the *Skanda Purána,* comprising accounts of various forms of worship, &c. as communicated by *Vishnu* to *Lakshmi,* 29 Sections.

XXIX.—*Vratávali.*

Palm leaves—Telugu Character.

A collection of religious observances, according to the ritual of the *Bhavishyottara Purána.*

XXX.—*Rámáyana Máhátmya* and *Táraka Brahmá Mantra Máhátmya.*

Paper—Telugu Character.

Two Sections of the *Brahmánda Purána*: in the former the excellence of the story of *Ráma* is described as preparatory to the initiation of the votary who becomes a follower of *Ráma* by the communication of his *Mantra,* the virtues of which are explained in the latter of these sections.

XXXI.—*Bhágavat Dwádasa khanda.*

Palm leaves—Nandinágarí Character.

Part of the twelfth Chapter of the *Bhágavat.*

XXXII.—*Jaimini Bhágavat.*

Palm leaves—Nandinágarí Character.

A poem on the adventures of *Krishna* attributed to the *Muni Jaimini.*

XXXIII.—*Kásímukti Prakásiká.*

Paper—Devanágarí Character.

A collection of *Pauranic* and other texts, on the efficacy of Kasi or Benares for the procuring of final emancipation.

XXXIV.—*Bhakti retnávali.*

Paper—Devanágarí Character.

An exposition of the principal texts of the *Sri Bhágavat* which recommend the preferential worship of *Vishnu.*

XXXV.—*Bhugola Sangraha.*

Paper—Devanágarí Character.

The description of the universe from different *Puránas.*

XXXVI.—*Mathurá Setu.*

Paper—Devanágarí Character.

A description of Mathura and its environs, as places of pilgrimage, proved by extracts from the various *Puránas* by *Ananta Déva.*

XXXVII.—*Vishnu Rahasya.*

Paper—Devanágarí Character.

A portion of the *Vasishtha Sanhitá,* declared by *Súta* to the Saints, giving an account of the creation and periods of the world, and the preeminence of *Vishnu,* with his worship, according to the *Madhwáchari* sect of *Vaishnavas.*

XXXVIII.—*Nava grahapújá Paddhati.*

Palm leaves—Telugu Character.

Prayers and forms of worship addressed to the nine planets on various occasions, compiled chiefly from the *Puránas.*

XXXIX.—*Kalpakhanda.*

Palm leaves—Telugu Character, incomplete.

A compilation from the *Bhavishyottara, Skanda,* and other *Puránas,* of the forms of prayer and worship to be addressed to various deities.

XL.—*Jambudwípa Nirnayam.*

Palm leaves—Telugu Character.

A description of *Jambudwipa* from the *Bhíshma Parva* of the *Mahábhárat.*

XLI.—The *Bála* and *Ayodhyá kándas* of the *Rámáyana.*

Palm leaves—Nandinágarí Character.

The first and second books of the *Rámáyana,* from the birth of *Ráma* to his exile from *Ayodhyá.*

XLII.—*Rámáyana Balakánda.*

Palm leaves—Nandinágarí Character.

The first section of the *Rámáyana.*

XLIII.

Palm leaves—Grandham Character.

The two last sections of the *Rámáyana.*

XLIV.— *Uttara Rámáyana.*

Palm leaves—Telugu Character.

The last or supplementary Chapter of the *Rámáyana,* containing the history of *Ráma,* after the defeat and death of *Rávana,* his return to *Ayodhyá,* his exposure of *Sítá,* the birth and discovery of his sons, and the death of *Lakshmana* and himself.

XLV.—*Rámáyana Sangraha.*

Palm leaves—Telugu Character.

An abridgement of the *Rámáyana* compiled by *Narain Pundit,* son of *Trivikrama Pundit Achárya.*

XLVI.—*Rámáyana Vyákhyána.*

Palm leaves—Telugu Character.

A commentary on two sections, or the *Bála Kánda,* and the *Ayodhya Kánda* of the *Rámáyana* by *Annawan Tiruwarighan* a *Vaishnava Pundit.*

XLVII.—*Rámáyana Bála Kánda Vyákhána.*

Palm leaves—Telugu Character : incomplete.

A commentary on part of the first book of the *Rámáyana* by the same author as the last.

XLVIII.—*Mahábhárat.*

a. Sabhá Parva 2d. Book.
b. Aranya Parva 3d ditto.
c. Drona Parva 7th ditto.
d. Kerna Parva 8th. ditto.

Palm leaves—Telugu Character.

This is a very incomplete copy of the great Poem. Manuscript c. also only comprises the story of *Nala*? and Manuscript d. the latter section.

XLIX.—*Máhabhárat.*

a. Palm leaves—Grandham.
b. Palm leaves—Grandham.

Several sections of the *Máhabhárat.* Manuscript

a. contains the *Gada*, *Sauptika*, *Aishika*, *Srí*, *Asramávása*, *Mausala*, *Maháprasthána*, and *Swergárohana* being the last *Parvas* of the Poem. Manuscript b. contains the *Rájá Dherma* of the *Sánti Parva*.

L.—The *Tírthayátra Vernanam* of *Pulastya*, from the *Máhabhárat*.

An account of various holy places, and the efficacy of Pilgrimage, communicated by the sage *Pulastya* to *Bhíshma*.

LI.—*Máhabhárata Pancha Retna*.

Paper—Devanágarí Character.

The five gems of the *Máhabhárat* or portions of that work of peculiar sanctity; these are

1. *Bhagavat Gíta*, the dialogue between *Krishna* and *Arjuna*, translated by Wilkins and Schlegel.

2. *Vishnu Sahasra náma* the thousand names of *Vishnu* repeated by *Bhíshma* to *Yudhishthira*, a portion of the *Sánti Parva* or section.

3. *Bhíshma stava Rájá Stotra*. The royal panegyric of panegyrics, the praises of *Krishna* pronounced by *Bhíshma*.

4th. *Anusmriti*. The reminding of the instructions of *Náreda* by *Krishna* in the forms of meditation proper to secure divine felicity.

5th. *Gajendra mokshanam.* The liberation of the celestial elephant who praised *Vishnu,* from the gripe of the equally superhuman crocodile after a struggle of a thousand divine years: they were in fact two *Gandhabas* or *Quiristers* of heaven, *Háhá* and *Húhú* condemned to these forms by a curse of of the Saint *Devala,* whom they had offended by ridiculing his indifference to their songs. These are all sections of the *Santi Parva* or twelfth section. The same volume contains, the *Pándava Gítá,* a series of Stanzas in honor of *Vishnu* attributed to different Gods and Saints, which, with the preceding tracts, forms a sort of manual in great credit with the *Vaishnava* Sect.

LII.—*Pándava Gítá.*

Palm leaves—Karnáta Character.

A collection of Stanzas in praise of *Krishna,* from the speeches of the five *Pándavas.*

LIII.—*Máhabhárata Jarasandha Badha.*

Paper.—Devanágarí Character.

The death of *Jarasandha.* part of the *Sabhá Parwa* or second book of the *Máhabhárat.*

LIV.—*Vishnu Sahasra Náma.*

Palm leaves.—Nandinágarí Character.

The thousand names of *Vishnu,* from the *Mahabharat.*

LV.—*Mahábhárata Vyákhyána.*

Palm leaves.—Telugu Character.

A commentary on the obscure passages that occur in the first, third, fourth and fifth *Parvas* of the *Mahabharat,* by *Yajna Varayana.*

LVI.—*Harivansa Krishna lila.*

Palm leaves.—Telugu Character.

a. Containing 54 Sections.
b. Ditto 58 ditto.

The life of *Krishna* as narrated in the last or supplementary Section of the *Mahabharat.*

MAHATMYAS.

The *Puránas* contain short notices of the principal *Tirthas* or places of peculiar sanctity, and occasionally give detailed accounts of those of more than usual holiness, as Benares, Gaya, Mathura, and others. In imitation of this example, and with the interested purpose of accrediting different temples, Legends have been very extensively fabricated, relating to the circumstances under which each acquired its sacred character, and illustrating the advantages of worshipping at its shrine. This has been especially the case in the South of India, where every pagoda has its *Sthala* or *Local Purana*, or *Mahatmya* Legendary account of its *Sanctity* or *Greatness*. These are invariably stated to be extracts or sections from different *Puránas*, in which however they will be sought in vain, never having formed a part of the original works. In some instances indeed they exceed in bulk the size of the work from which they are professedly extracted. Although referred very indiscriminately to different *Puránas*, the far larger portion are said to belong to the

Skanda Purána, a preference easily accounted for, as that *Purána* no longer exists in an entire form. It is in fact made up of detached sections, of uncertain denomination and extent, and therefore readily admits of any additions.

I.—*Agníswerá Máhátmya.*

Palm leaves.—Grandham Character.

Legend of a shrime dedicated to *Siva* at *Terukatupalli*, south of the *Caveri*: from the *Brahmáda Purána*.

II.—*Anjanádri Máhátmya.*

Paper.—Devanágarí Character.

Account of the *Anjana* mountain, the place where *Hanumán*, it is said was born: a mountain in Mysore called in the country *Hanumad Malei*, *Hanumán* is named *Anjaneya* after *Anjaná* his mother. Said to be from the *Brahmánda Purána*.

III.—*Anantasayana Máhátmya.*

Palm leaves.—Nandinágarí Character

Account of a place in Travancore sacred to *Vishnu* sleeping on the Serpent: the temple is situated, it is stated, at *Padmanábhapur*: the work is a section of the *Brahmánda Purána*.

IV.—*Arjunapura Máhátmya.*

Palm leaves.—Karnáta Character.

Account of a shrine in *Canara* from the *Brahmánda Purána.*

V.—*Arjunapura Máhátmya.*

Palm leaves.—Grandham Character.

Legend of a shrine dedicated to *Siva* as *Arjuneswara,* or the *Lingam* set up by *Arjuna,* on the North bank of the *Vegavatí,* the *Viaha,* river that runs near *Madura.* It is called a portion of the *Agní Purána.*

VI.—*Adi Chidambara Máhátmya.*

Palm leaves.—Grandham Character.

Legend of a shrine of *Siva* on the South of the *Vegavati* in the *Madura* district, considered as the original *Chidambara*: extracted from the *Saiva Purána.*

VII.—*Adipura Máhátmya*

Palm leaves.—Grandham Character.

Legendary account from the *Brahmánda Purána* of a shrine sacred to *Siva* in the West of *Conga* or *Coimbatore.*

VIII.—*Adi Retneswara Máhátmya.*

Palm leaves.—Grandham Character.

Legendary account, from the *Brahmavaivartta Purána,* of a shrine dedicated to *Siva* near *Madura.*

IX.—*Indraprastha Máhátmya.*

Paper—Devanágarí Character.

The virtues of *Indraprastha* or ancient Delhi as a place of pilgrimage, and of other places in its vicinity, as declared by *Saubhari* a *Muni;* hence it forms part, of his *Sanhita.*

X.—*Indrávatára Kshetra Máhátmya.*

Palm leaves—Telugu Character.

Legend of a place sacred to *Indra* in the Carnatic, said to be from the *Skanda Purana.*

XI.—*Airávata Kshetra Máhátmya,*

Palm leaves—Grandham Character.

Legendary account of a holy place on the bank of the *Caveri,* where *Indra* is supposed to have performed penance, and erected a number of *Lingas,* to expiate the crime of killing *Vritrásur* : he also recovered here the life of *Airávata* his elephant who had fallen senseless before a *Linga* which he had endeavoured to overturn, by propitiating *Siva*: the legend is said to be a chapter of the *Brahmottara khanda* of the *Skanda Purána.*

XII.—*Kathoragiri Máhátmya.*

Palm leaves—Telugu Character.

A portion, it is said, of the *Brahmánda Purána* giving an account of the *Kathora* hill, a place of pilgrimage between *Arunáchelam* and *Trichanapali,* a shrine of *Siva.*

XIII.—*Kadambavana Máhátmya.*

Palm leaves—Grandham Character.

Account of a grove on the South of the *Kaverí* sacred to *Siva*: an extract from the *Skanda Purána.*

XIV.—*Kadalipura Máhátmya.*

Palm leaves—Telugu Character.

Legendary account of a city named *Kadali,* on the bank of the *Krishna,* near *Srisaila:* in 25 sections, said to be from the *Padma Purána.*

XV.—*Kapila Sanhitá.*

Palm leaves—Nandinágarí Character.

A legendary work attributed to the *Muni Kapila,* descriptive of the four holy places in the province of *Utkala* or *Orissa,* viz. *Jagannatha, Bhuvaneswara, Konárka* and *Jajipur.*

XVI.—*Kamalíchala Máhátmya.*

Palm leaves—Karnáta Character.

Legend of a shrine of *Gopála Swámi* in *Canara,* near *Govardhan Parvat.*

XVII —*Kamalálaya Máhátmya.*

Palm leaves—Grandham Character.

Legend of a place dedicated to *Siva* at *Trivalúr* in *Tanjore;* from the *Skanda Purána.*

XVIII.—*Kalasakshetra Máhátmya.*

Palm leaves—Nandinágarí Character.

An account of a holy place in *Karnátaka* sacred to *Kártikeya,* a section of the *Skanda Purána.*

XIX.—*Kánteswara Máhátmya.*

Palm leaves—Telugu Character; incomplete.

Legendary account of a place dedicated to *Siva,* a portion of the *Sahyádri khanda* of the *Skanda Purána.*

XX.—*Kámákshi Vilása.*

Paper—Telugu Character.

Account of the form of *Durgá* worshipped at *Kanchi,* from the *Lalitopákhyán* in the *Brahmánda Purána.*

XXI.—*The Kártika Máhátmya.*

Paper—Devanágarí Character.

The efficacy of rites performed in the month *Kartik (October, November,)* the tract is called a section of the *Sanatkumára Sanhitá,* a portion of the *Skanda Purána,* it was communicated verbally by the Sun to the *Bálakhilyas,* the pigmies.

XXII.—*Kálanjara Máhátmya.*

Paper – Devanágarí Character.

A description of the hill and holy place *Kálanjara,* or Callinger in Bundellkhand, communicated by *Siva* to *Párvatí,* from the *Padma Purána.*

XXIII.—*Káveri Máhátmya.*

Palm leaves—Telugu Character.

The legendary account of the *Káverí* river, said to be a section of the *Agni Purána,* but in reality not belonging to that work: it is of considerable extent, comprising 103 sections and forming a Manuscript of 400 pages: it is supposed to be communicated by *Agastya* to *Harischandra,* and is chiefly filled with the popular stories relating to *Ráma* and *Krishna.*

XXIV.—*Kumárakshetra Máhátmya.*

Palm leaves—Nandinágarí Character.

A legendary account of a place sacred to *Kártikeya,* on the Malabar coast in *Tuluva*: it is called a section of the *Skanda Purána.*

XXV.—*Kumbhakona Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of *Kumbhakona* near the *Káverí,* the old capital of the *Chola* kings, and a shrine of *Vishnu,* from the *Bhavishyottara Purána.*

XXVI.—*Kumbhási kshetra Máhátmya.*

Palm leaves—Telugu Character.

Legend of the shrine of *Koteswara,* in Southern Canara.

XXVII.—*Krishna Máhátmya.*

Paper—Telugu Character.

Legendary account of the *Krishná* river, from the *Skanda Purána.*

XXVIII.—*Kedáreswara Máhátmya.*

Palm leaves—Grandham, incomplete.

Legendary account of a *Lingam* near *Kánchí,* but it is very imperfect.

XXIX.—*Kesara Máhátmya.*

Paper—Devanágarí Character.

An account of the holy place *Kesara,* a place in *Saundi, Canara,* also called *Bakulakshetra.*

XXX.—*Koteswara Máhátmya.*

Palm leaves—Kanára Character, imperfect.

Legend of *Koteswara,* a shrine of *Siva* on the *Canara* coast to the North of *Condapur.*

XXXI.—*Konárka Máhátmya.*

Palm leaves—Nandinágarí Character.

A legendary account, compiled from various *Puránas* of the Temple of *Konárka,* or the Black Pagoda in *Orissa,* it is accompanied by a short gloss in the *Uriya* language.

XXXII.—*Kshírini vana Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of a shrine sacred to *Siva* in a cluster of Asclepias bushes, on the South of the *Kaveri*, said to have been the seat of *Vasishtha's* penance in a former age, the place is known by the local name of *Teruvadatura*. The account is called an extract from the *Brahmottara khanda* of the *Skanda Purána*.

XXXIII.—*Gaya Máhátmya.*

Paper—Devanágarí Character.

The legendary account of *Gaya*, in Behar, from the *Váyu Purána*.

XXXIV.—*Garúráchala Máhátmya.*

Paper—Telugu Character.

Legendary account of the mountain of *Garura*, from the *Brahmavaivartta Purána*: the shrine is somewhere in the *Rajamundry Sircar*.

XXXV.—*Gokerna Máhátmya.*

Palm leaves—Telugu Character.

Account of *Gokerna*, a celebrated shrine of *Siva* as *Mahabaleswara*, on the Coast of North Canara: a section of the *Skanda Purána*.

XXXVI.—*The Gautami Máhátmya.*

a. Paper—Devanágarí Character.
b. Ditto—Telugu Character.

The description of various places of pilgrimage, communicated by *Brahma* to *Nareda:* the Manuscript a consists of 102 sections, Manuscript b. of 45.

XXXVII.—*The Gostani Máhátmya.*

Paper—Devanágarí Character.

An account of the five sacred pools or springs at *Srirangam,* called *Gostani,* from their fancied resemblance to the udder of a cow, said to be from the *Váyu Purána.*

XXXVIII.—*The Ghatikáchala Máhátmya.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Ditto.

Legendary description of the *Ghatika* mountain near Chitore, west of Madras, where a temple is erected to *Nrisimha* or *Vishnu* in that form. It is called a section of the *Brahmavaivertta Purána.* Manuscript a is incomplete wanting the first ten sections, b. consists of those sections.

XXXIX,—*Ghritasnáneswara Máhátmya.*

Palm leaves—Grandham Character.

Legend of a shrine of *Siva* as the *Linga* bathed

with Ghee, on the northern bank of the *Caveri*, it is usually called *Tilasthala*: the account is said to be an extract from the *Bavishyottara Purána*.

XL.—*Chitrakúta Máhátmya.*

Paper—Devanágarí Character.

The description of *Chitrakuta* a hill in *Bundelkhand*, said to be from the *Adi Ramayana*. (The same volume contains the *Vetala Panchavinsati*, and *Bhoja Prabandha.)*

XLI.—*Chidambara Máhátmya.*

Palm leaves—Grandham Character.

Legend of the celebrated temple of *Chidambareswara or Chillambaram*, 36 miles south of *Pondicheri*. It is a temple of *Siva*, and the reputed site of the hermitage of *Vyághrapáda* an inspired Grammarian, and of *Patanjali*, an incarnation of the serpent *Sesha* and first teacher of the *Yoga*: in latter times it is celebrated as the final residence of *Mánikya Vásagha*, and other characters of note in the traditions of the South: the legend is said to belong to the *Skanda Puránas*.

XLII.—*Tápastirtha Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of a wood dedicated to *Bhairava* called *Bhairaviya Vana*, in which the city

called *Tapastirtha*, stands, containing a shrine sacred to *Siva*, the wood is situated on the banks of the *Caveri*: the legends are from the *Skanda* and *Brahmavaivertta Puránas.*

XLIII.—*Talpagiri Máhátmya.*

Paper—Telugu Character.

Account of a sacred hill dedicated to *Vishnu* on the banks of the *Pennar* not far from *Tripeti.*

XLIV.—*Tungabhadra Máhátmya.*

Palm leaves—Nandinágarí Character.

A legendary account of the *Tambhudra* River in the Peninsula, and its source in the *Swetagiri* or White mountains, a section of the *Brahmánda Purána.*

XLV.—*Tungasaila Máhátmya.*

Paper—Telugu Character.

Legend of the temple of *Siva,* and holy spot of *Tungasaila* or *Korkonda* in the Rajmundry district.

XLVI.—*Trisiragiri Máhátmya.*

Paper.—Telugu Character.

Legendary account of the hill of *Trisira* or *Trichanapali,* an outwork of *Lanká* in the days of *Rávana* under charge of a demon named *Trisiras,* killed by *Ráma*: from the *Skanda Purána.*

XLVII.—*Trisúla Puri Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of *Trisúla Pura,* a shrine of *Siva,* as the God armed with the *Trident,* it is also called *Punnaga kshetra,* and *Káleswara kshetra,* it is described as two *Yojanas,* south of *Madura:* from the *Skanda Purána.*

XLVIII.—*Dakshínakáli pura Máhátmya.*

Paper.—Telugu Character.

Legend of a temple dedicated to *Káli* at *Sivagunga.*

XLIX.—*Durgá Máhátmya.*

a. Paper—Devanágarí Character.
b. Palm leaves—Nandinágarí Character.

The celebrated section of the *Márkandeya Purána,* describing the exploits of *Durgá,* and her destruction of various *Asurs.* This book is very generally read, especially in the temples of the *Saiva* faith. *Brahmans* are retained for its daily perusal at such places: it is more generally known in Bengal as the *Chándí Páth* from *Chándí* another appellation of *Durgá,* or it is also called *Saptasati,* containing 700 Stanzas. (This belongs more correctly to the class of *Puránas.*)

L.—*Nandigiri Máhátmya.*

Palm leaves—Telugu Character.

The legendary account of *Nandigiri* or *Nandidroog* in Mysore, where there are a celebrated temple of *Siva* and the sources of five Springs, the northern *Pinakini, (Pennar)* the southern *Pinakini*, the *Chitravati*, the *Kshíranadí (Palar)* which flows out of the mouth of the figure of *Nandi* cut in the rock, and the *Arkavati*. It is called a section of the *Brahmanda Purána*, the manuscript is very incomplete beginning. with the 81st section.

LI.—*Nágatirtha Máhátmya.*

Palm leaves—Karnáta Character,

Account of a holy spot in the vicinity of the *Siva*, the supposed site of hostilities between *Garura* and the *Nágas* or Serpents.

LII.—*Niladri Máhátmya.*

Paper—Devanágarí Character.

Legendary account of *Jagannáth*, in which *Súta* is the narrator: the *Níládri* is blue mountain in *Orissa*.

LIII.—*Panchánanda Máhátmya.*

Palm leaves—Grandham Character.

Legend of a shrine of *Siva* at *Teruvayaru*, near *Tanjore*, from the *Brahmavaivartta Purána*.

LIV.—*Padmakhanda.*

Palm leaves—Telugu Character, incomplete.

The opening of a supposed section of the *Brahmanda Purána.*

LV.—*Payini Máhátmya.*

Palm leaves—Telugu Character.

Legendary account of a temple and shrine of *Kártikeya,* near *Palankote,* on the Malabar Coast, said to be a chapter of the *Pushkara khanda* of the *Padma Purána.*

LVI.—*Pápaghni Máhátmya.*

Paper.—Telugu Character.

The virtues of *Pápaghni,* one of the five streams that are said to rise in *Nandi Durga*; it appears to be the same as the *Dakshina Pinákini*: an extract from the *Váyu Purána.*

LVII.—*Pápanásana Máhátmya.*

Palm leaves—Grandham Character.

Legend of *Pápanásana,* a shrine dedicated to *Vishnu,* south west of *Kumbhakona,* and south of the *Caveri,* it gives name to a district of some extent: the legend is said to be from the *Brahmanda Purána.*

LVIII.—*Pinakini Máhátmya.*

a. Paper—Devanágarí Character.
b. Ditto—Telugu Ditto.
c. Ditto—Ditto.

Legend of the *Pinákini* or *Pennar* River, which rises from the *Nandi Droog*, or mountain, and derives its name from *Pináka* the bow of *Siva*, in commemoration of his killing *Dhúmásura* with that weapon on the bank of the stream: said to be from the *Brahmánda Purána*.

LIX.—*Purushottama kshetra.*

a. Paper—Devanágarí Character.
b. Palm leaves—Nandinágarí Character.
c. Paper—Nandinágari Character.

Legendary account supposed to be given by *Jaimini*, of *Purushottama kshetra* or *Jagannátha* from the *Utkalakhanda* of the *Skanda Purána*, in 44 sections.

LX.—*Pushpavana Máhátmya.*

Paper—Telugu Character.

Legendary account of a grove or wood situated in the vicinity of the two last places: said to be a section of the *Brahmavaivartta Purána*.

LXI.—*Perala kshetra Máhátmya.*

Palm leaves—Telugu Character.

Legend of *Perala kshetra*, a shrine of *Vishnu* in the south of the Peninsula on the sea shore, the im-

port of the word seems to be little known. *Quere,* if it has any relation to the *Paralia* of the classical geographers.

LXII.—*Paumpá Máhátmya.*

Paper—Devanágari Character.
Palm leaves—Telugu Character.

An account of the holy place or pool named *Paumpa,* on the borders of the *Tambhudra,* near *Anagoondy* where *Virúpáksha,* a form of *Siva* is worshipped it is called a part of the *Hemakúta* section of the *Skanda Purána,* and besides the virtues of the *Kshetra,* contains at considerable length the legend of *Harischandra.*

LXIII.—*Prayána Puri Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of a place sacred to *Siva,* north of the *Caveri,* it is also called *Terupayani,* from the *Skanda Purána.*

LXIV.—*Prasanna Venkateswara Máhátmya.*

Plam leaves—Grandham Character.

Legend of a shrine of *Vishnu* on the bank of the *Caveri,* west of *Sriranga,* extracted from the *Bhavishyottara Purána.*

LXV.—*Phulláranya Máhátmya.*

Palm leaves—Grandham Character.

Legend of a grove named after a sage named *Phulla,* it is situated on the sea shore, and is said to be not far from *Rameswar,* it is a *Vaishnava* shrine. The account is said to be extracted from the *Agni Purána.*

LXVI.—*Brahmáranya Máhátmya.*

Palm leaves—Grandham Character.

Legend of the forest of *Brahma,* a wood upon the southern side of the *Caveri* sacred to *Siva,* the place is also called *Shendela sthala,* or the *Sandal.* Soil: from the *Sthána khanda* of the *Brahma-vaivartta Purána.*

LXVII.—*Bháva Náráyana Máhátmya.*

Paper—Telugu Character.

Legendary account of a form of *Vishnu,* worshipped at *Panur* in the *Guntore Sircar.*

LXVIII.—*Bhíma Khanda.*

Paper—Telugu Character.

Account of the *Linga Bhimeswara* at *Dracheram* in the *Rajamundry* district: the work is called a portion of the *Skanda Purána.*

LXIX.—*Bhuvaneswara Máhátmya.*

a. Palm leaves—Nandinágarí Character.
b. Palm leaves—Nandinágarí Character.

Legendary account of the holy place called *Bhuvaneswara* in the province of *Orissa.*

LXX.—*Bhramarambakshetra Máhátmya.*

Palm leaves—Telugu Character.

Account of a shrine on the Canara Coast, dedicated to a form of *Durgá.*

LXXI.—*Mangalagiri Máhátmya.*

Paper—Telugu Character, incomplete.

Legendary account of the shrine of *Narasinha Swami* as *Vishnu,* on the hill *Mangalagiri* in the *Gantur* district.

LXXII.—*Manimantapa Máhátmya.*

Paper—Telugu Character.

An account of a shrine of *Krishna Swámí,* at the village *Manapalur* in the *Venkatagiri* district.

LXXIII.—*Mayurapura Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of *Mayúrapura,* or the *Mayura* or Peacock hill, where *Kumára* having killed a Demon, transformed him into the peacock, on which

he rides; the place is not far from *Madura*, and comprises a shrine of *Kártikeya*. The narrative is called an extract from the *Siva Purana*.

LXXIV.—*Mallápura Máhátmya.*

Palm leaves—Telugu Character.

An account of *Mallá* a city so named in the northern Circars, it is described as a section of the *Brahmánda Purána.*

LXXV.—*Mádhavi Vana Máhátmya.*

Palm leaves—Grandham Character.

Legend of a *Madhavi* grove sacred to *Siva* at *Tirukarukawour* South of the *Kavérí* from the *Skanda Purana.*

LXXVI.—*Mayakshetra Máhátmya.*

Paper—Devanágarí Character.

A description of the holy places in the *Himálaya* at *Mayapurí* or *Haridwar*.

LXXVII.—*Muktikshetra Máhátmya.*

Palm leaves—Grandham Character.

This, Legend is also called the *Vakuláranya Máhátmya*, and is said to be a section of the *Brahmavaivarta Purána*: the place is situated south of the *Caveri*, near the *Varanadri* mountain, and *Sukhini* river.

LXXVIII.—*Muktichintámani Máhátmya.*

Palm leaves—Nandinágarí Character.

Legendary account of the virtues of of *Jagannátha Kshetra,* compiled from various *Puránas.*

LXXIX.—*Yudhapuri Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of *Yudhapur* or *Terupurur,* in the *Vriddháchalam* district: it is said to have been the site of *Kanwa's* hermitage and his setting up a Linga there. The account is ascribed to the *Skanda Purána.*

LXXX.—*Rájagriha Máhátmya.*

Paper—Telugu Character.

A Legendary account of *Rájagriha,* the ancient capital of Magadha or Behar, the ruins of which are still visible, not far from the city of Behar on one side and Gaya on the other.

LXXXI.—*Rúdrakoti Máhátmya.*

Paper—Telugu Character.

Account of a temple of *Siva* on a hill near *Mahábelipur* from the *Bhavishyottara Purána.*

LXXXII.—*Linga Máhátmya.*

Paper—Devanágarí Character.

A conversation between *Siva* and *Uma,* respecting different holy places and the virtues of eighty-

four Lingams, said to be part of the chapter on *Avanti*, of the *Skanda Purána*.

LXXXIII.—*Loháchala Máhátmya.*

Paper—Devanágarí Character.

Legend of the *Loháchala* mountain in the *Sondur* country N. W. of Mysore: a Temple of *Kárttikeya* or *Kumára swámí* stands here, whence its sanctity, the legend is also called *Kumára Máhátmya*.

LXXXIV.—*Vakuláranya Máhátmya.*

Palm leaves—Telugu Character.

A Legendary account, said to be an extract from the *Brahma-vaivertta Purána,* of a sacred place near *Conjeveram*.

LXXXV.—*Vatatírthanátha Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of a shrine of *Siva* as a Linga set up by *Vata Muni* on the banks of the *Kaveri,* an extract of the *Skanda Purána*.

LXXXVI.—*Vadarivana Máhátmya.*

Palm leaves—Grandham Character.

Legend of a *Vadari* grove situated on the Southern part of the *Kaveri,* a shrine of *Siva* as *Kamaleswar,* extracted from the *Saiva Purána*.

LXXXVII.—*Valkalakshetra Máhátmya.*

Palm leaves—Telugu Character.

The Legendary account of a sacred tract in the South of India, said to be in Cochin or Travancore, called an extract from the *Brahmánda Purána.*

LXXXVIII.—*Vánaravíra Máhátmya.*

Palm leaves—Telugu Character.

Legendary account of a place in the vicinity of *Madura,* supposed to be the place to which the monkies fled through fear of *Rávana,* said to be a section of the *Skanda Purána.*

LXXXIX.—*Bánavási Máhátmya.*

Paper—Devanágarí Character.

An account of *Bánavási* in the Peninsula, one of the secondary holy cities, and the same with the *Banavasi* of Ptolemy: the tract is said to be part of the *Sahyádri* chapter of the *Sanatkumára Sunhitá* or section of the *Skanda Purána.*

XC.—*Varáha Máhátmya.*

Paper—Telugu Character.

The Legendary description of a shrine of *Vishnu* as *Varáha* at *Tiruvindi* or *Trividi* in the Carnatic. It is called a section of the *Vámana Purána.*

XCI.—*Virajákshetra Máhátmya.*

Palm leaves—Nandinágarí Character.

Legend from the *Brahmánda Purána* of the *Virajakshetra*, the country 5 Cos round *Jajpur* in *Orissa*, on the bank of the *Vaitarani*, where a form of *Durgá* is worshipped.

XCII.—*Vilwavana Máhátmya.*

Palm leaves—Telugu Character.

Account of a sacred grove on the *Vegavati* near *Madura* dedicated to *Siva* as *Kálesa*; from the *Saiva Purána.*

XCIII.—*Viswakerma Máhátmya.*

Paper—Telugu Character.

A portion of the *Nágarakhanda* of the *Skanda Purána* describing the origin of *Viswakerma* and the descent of various artificer castes from him.

XCIV.—*Buddhipura Máhátmya.*

Palm leaves—Grandham Character.

A section of the *Brahmánda Purána,* giving an account of a *Saiva* shrine, West of Tanjore, named usually *Podalur*.

XCV.—*Vriddhakáveri Máhátmya.*

Palm leaves—Grandham Character.

The legendary account of the old *Kaveri* at its junction with the Sea: it is south of the present river three *Yojanas.*

XCVI.—*Venkatáchala Máhátmya.*

Palm leaves—Telugu Character.

A collection of texts in praise of the Deity worshipped at *Tripeti.*

XCVII.—*Venkatáchala Máhátmya.*

a. Palm leaves—Telugu Character.

b. Palm leaves—Telugu Character.

c. Palm leaves—Telugu Character.

The Legend of *Venkata* hill at *Tripeti* in the Carnatic, a very celebrated shrine of *Vishnu* as *Venkateswara*: it consists of a series of extracts from various *Puránas.*

Manuscript a. contains 77 sections, manuscript b. contains 30 Ditto.

XCVIII.—*Venkateswara Máhátmya.*

Paper—Telugu Character.

A collection relating to the shrine of *Venkateswara* at *Tirupeti,* professedly from various *Puránas.*

XCIX.—*Satasringa Mahat. Antahgangá. Máhátmya.*

Palm leaves—Telugu Character.

Account of *Satasringa,* a hill, and *Antahgangá*

a sacred spring near *Colar* in the *Mysur* country. *Siva* is worshipped at a temple here, and the Ganges is supposed to communicate with the spring under ground at particular periods.

C.—*Sambhala Máhátmya.*

Paper—Nandinágarí Character.

The legendary account of *Sambhala* or *Sumbhelpur* in *Gondwana,* from the *Skanda Purána.*

CI.—*Sambhugiri Máhátmya.*

a. Palm leaves—Telugu Character.

b. Palm leaves—Karnáta Character, incomplete.

Legendary account of *Sambhugiri* the hill of *Sambhu* or *Siva* in *Harkar* in the Canara country: it is called a section of the *Skanda Purána* and comprises 14 chapters.

CII—*Siva Kanchi Máhátmya.*

Palm leaves—Telugu Character.

An account of the holy city *Kanchi* or *Conjeveram,* or that portion of it which comprises the Shrines of the *Saiva* faith, or those of *Ekmáranátha* and *Kámákshí,* beside other forms of *Siva* and *Párvati.* The work is a collection from different *Puránas.*

CIII.—*Siva Gangá Máhátmya.*

Paper—Telugu Character.

Legendary account of *Siva Gangá* in the Tanjore country from the *Brahmánda Purána.*

CIV.—*Suddhapuri Máhátmya.*

Palm leaves—Telugu Character.

The Legend of *Suddhapuri* or *Teruparur,* a place in the *Trichanapali* district, sacred to the god *Subrahmanya,* the work is called a section of the *Sankara Sanhitá* of the *Siva Rahasya* of the *Skanda Purána.*

CV.—*Sri Goshthi Máhátmya.*

Palm leaves—Grandham Character.

Legend of a place dedicated to *Vishnu* on the southern side of *Caveri,* upon the bank of a small stream called *Manimukta* and east of *Vrishabha* mountain ; the legend is said to be from the *Brahmánda* and *Brahmavaivertta Puránas.*

CVI.—*Sriranga Máhátmya.*

Paper—Telugu Character.

Palm leaves—Grandham Character.

Legend of the temple of *Srirangam* on the *Caveri* from the *Brahmánda Purána.*

CVII.—*Sriranga Máhátmya.*

a. Palm leaves—Grandham Character.

b. Paper—Grandham Character.

A much more voluminous account than the preceding, from the *Garura Purána.*

CVIII.—

CIX.—*Sristhala Máhátmya.*

Palm leaves—Grandham Character.

Account of *Sristhala* near *Madura,* a shrine of *Siva;* from the *Skanda Purána.*

CX.—*Swetagiri Máhátmya.*

Paper—Telugu Character.

Account of a shrine of *Vishnu* in the southern part of the Coromandel Coast, built on a hill by a king named *Sweta,* a section of the *Padma Purána.*

CXI.—*Sankara náráyana Máhátmya.*

Palm leaves—Karnáta Character.

Legend of a joint shrine of *Siva* and *Vishnu,* in the country below the Ghats near *Candapur.*

CXII.—*Sarvapura Kshetra Máhátmya.*

a. Paper—Telugu Character.

b. Paper—Telugu Character.

Legendary account of *Sarvapur,* a holy place

in the *Rájámahendri Sircar,* from the *Brahma-vaivertta Purána.*

CXIII.—*Sinháchala Máhátmya.*

Paper—Telugu Character.

Account of a temple of *Vishnu* on the *Sinháchala* or Lion Mountain near Vizagapatam, from the *Skanda Purána.*

CXIV.—*Siddharangakalpa.*

Paper—Telugu Character.

An account of the deities, shrines and holy places of the several enclosures, approaching to the summit of *Sri Sailam:* it is called a part of the *Parvata khanda* of the *Skanda Purána.*

CXV.—*Sundarapura Máhátmya.*

Palm leaves—Grandham Character.

Account of *Sundarapur* a town said to be called commonly *Nullar,* situated on the south bank of the *Kaveri,* and a shrine of *Siva* as *Sundareswara:* it is said to be extracted from the *Bhavishyottara* and *Brahmanda* and *Garura Puránas.*

CXVI.—*Sundaráranya Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of a sacred grove on the *Kaveri,* from the *Brahmanda Purána.*

CXVII.—*Subrahmanyakshetra.*

Palm leaves—Karnáta Character.

Legendary account of a holy shrine sacred to *Kártikeya* in south *Canara*, just below the Ghats that separate it from the low country : an extract from the *Skanda Purána*, in four sections.

CXVIII.—*Setu Máhátmya.*

Palm leaves—Grandham Character.

Account of the celebrated temple of *Rámeswara* or *Ramisseram*, a small island between Ceylon, and the Coromandel Coast, the shrine of a Lingam said to have been erected by *Ráma* on the spot, where he made the *Setu* or Bridge over the Sea : an extract from the *Skanda Purána*.

CXIX.—*Somatírtha Máhátmya.*

Palm leaves—Karnáta Character.

Account of a *Saiva* shrine on the Canara coast at *Bidur* or *Pindapuri* from the *Skanda Purána*.

CXX.—*Hastagiri Máhátmya.*

a. Palm leaves—Telugu Character.

b. Ditto Ditto.

A description of the merits of *Hastagiri* or *Vishnu kanchi*, part of *Conjeveram*, a place of great sanctity in the Carnatic, forty-eight miles west of

Madras, where *Vishnu* is worshipped as *Varada Raja* or the Boon-bestowing monarch: the work in 97 sections is called a portion of the *Brahmánda Purána.*

CXXI.—*Hálásya Máhátmya.*

Palm leaves—Telugu Character.

A work descriptive of the sixty-four sports of *Sundareswara,* the tutelary divinity of *Madura,* in the Peninsula: it is said to be a portion of the *Skanda Purána.* Though full of absurdities, it contains some valuable historical matter in relation to the Pandyan kings.

CXXII.—*Hemeswara Máhátmya.*

Palm leaves—Telugu Character incomplete.

Legend of a shrine dedicated to *Siva* as the golden *Linga* near the city of *Tanjore,* upon the *Nila* rivulet; from the *Skanda Purána.*

CHERITRAS

OR

Historical and Traditionary Records.

I.—*Kataka Rájá Vansávalí.*

Palm leaves—Nandinágarí Character.

A genealogical account of the princes of Cuttack, beginning with *Yudhishthira* and other princes, supposed to have ruled over all India: the account is a modern and meagre list, being compiled in the year of the *Kali* age 4920, or seven years ago: the compiler's name does not appear.

II.—*Chaitanya Charanámrita.*

Palm leaves—Nandinágarí Character.

The life of *Chaitanya,* the founder of the *Gosains* of Bengal, who worship *Krishna* as *Jagannáth,* chiefly, together with his mistress *Rádhá*. *Chaitanya* was born in A. D. 1484, and after an ascetic life spent principally in the worship of *Jagannáth,* at the celebrated shrine in Orissa, he disappeared, it is said miraculously, about A. D. 1527. According

to his followers he was an incarnation of *Krishna*; but he appears to have been a simple fanatic, instigated by *Adwaitánand* and *Nityánand*, two Brahmans of Santipur and Nadiya, to give a fresh impulse to the *Vaishnava* faith, and establish them, and their descendants, as the hereditary priests. *Chaitanya* himself leading a life of celibacy, whilst they were householders. Their posterity in Bengal still hold the character of teachers of the sect: some other families, descended from *Chaitanya's* early disciples, are established chiefly at *Mathura* and *Vrindavan*. The work is in Bengali, but at least half of it consists of Sanscrit texts from the *Bhágavat* and other *Vaishnava* works.

III.—*Chola Charitra.*

Paper—Devanágarí Character.

A legendary account of sixteen *Chola* Princes; said to be a section of the *Bhavishyottara Purana:* See a further notice of the Princes here mentioned, under the *Chola Máhátmya* and other works, in the Tamul language.

IV.—*Tuluvanáda Utpatti.*

Palm leaves—Telugu Charecter.

Account of the origin of the *Tuluva* country or northern *Canara*, said to be part of the *Sahyádri Khanda* of the *Skanda Purána.*

V.—*Devánga Cheritra.*

Palm leaves—Telugu Character.

A legendary account of the origin of the weaver cast in the *Dekhin*, as related by *Súta* to *Saunaka.* According to the legend, *Devánga* was an emanation from the body of *Sadásiva*, when that deity anxiously meditated how the newly created races of beings in the three divisions of the universe were to be clothed. The *Muni* being thus born, received from *Vishnu* the fibres of the stem of the lotus that grew from his navel, and being supplied with a loom and other materials by the Demon *Máya*, he fabricated dresses for all the gods, the spirits of heaven and hell, and the inhabitants of the earth. By the latter he was made king of *Amodapattan:* from the former he received inestimable gifts; and two wives; one the daughter of *Sesha* the great Serpent, the other the daughter of *Súrya* or the Sun.

Devánga had three sons by the daughter of *Súrya* and one by the daughter of *Sesha:* the latter conquered *Surashtra:* the former succeeded their father at *Amodapur*, when they were attacked by a number of combined princes, overthrown and reduced to a miserable condition, in which they were glad to maintain themselves by the art of weaving, which they had learned from their father, and thus gave rise to the caste of weavers. This reverse of fortune originated in an imprecation denounced by

the nymph *Rembhá* on *Devánga* for being cold to her advances, in punishment of which she declared he should be reduced to a degraded condition. The favour of *Sadásiva* averted the curse from *Devánga* but it took effect on his posterity. The Legend is said to be an extract from the *Brahmánda Purána.*

VI.—*Madhwácharya Vijaya.*

Palm leaves—Nandinágarí Character.

The Triumphs of *Madhwa,* the founder of a sect of *Vaishnavas* in the 12th century. He was born in Tuluva in A. D. 1199, and is supposed to have been an incarnation of *Sesha.* The chief temples of this sect are on the Canara Coast: that established by the founder is at *Udipi.* This account of *Madwa's* success in refuting other sects is by *Náráyan, Pundit,* the son of *Trivikrama.*

VII.—*Mayúravermá Cheritra.*

Paper—Devanágarí Character.

A legendary account of *Mayúravermá,* and other Sovereigns of the *Kadamba* race; who ruled on the Canara Coast. The founder of the *Kadamba* family, who reigned at Jayanti or Banavassi, was born of a drop of the perspiration of *Siva,* which fell upon a *Kadamba* tree.

He had three eyes, and from this circumstance, and the place of his birth, was named *Trinetra Kadamba*. After him, the Princes in regular succession were *Madhukeswar, Mallináth* and *Chandravermá*. The last had two Sons, one called also *Chandravermá* the other *Purandara*. The former of these had two wives, one of whom when pregnant, he left in a temple at *Vallabhipur*, where she was delivered of the subject of this legend, who was named *Mayúra* or *Sikhí, (Peacock) vermá*, from his eating whilst an infant the head of a Peacock, to which form a worshipper of *Siva* had transmigrated with the boon that whoever ate the head should become a king. *Chandraverma* having died in retirement, and *Purandara* being childless, *Mayuravermá* became king of Banavassi. He here obtained 'the sword of sharpness, the shoes of swiftness and garment of invisibility,' and the exploits he performed with the aid of these, constitutes the bulk of the tract. It is also recorded that he was the first of his race who brought Brahmans from the North to the Western Coast, and established them at Banavassi. He was succeeded by his Son, another *Trinetra Kadamba*, by whom colonies of the Brahmans introduced by his father, were distributed in *Haiva* and *Tuluva*, and especially at the shrine of *Siva* at *Gokerna*, which he rescued from a *Chandala* prince.

This work places the *Kadamba* dynasty after the

common *Pauránic* dynasties of the *Kali* age. In other tracts current in the *Dekhin*, the *Kadamba* is inserted in the midst of them, or anterior to the *Maunas* and *Yavanas*, whose residence is transferred from *Kilakila* in the *Puránas*, to *Anagundi*, in the local traditions. *(See Buchanan's Mysore, 3, 111.)* This is egregious blundering or worse, and is intended to place the origin of the *Kadambas*, nearly 1500 years before the Christian æra. Inscriptions of the family are found however as late as the 12th century after Christ, and it seems likely that the tradition current in some parts of the south; that *Mayúravermá* lived about 1000 years ago, or in the 8th or 9th century is not far from the truth.

VIII.—*Misra.*

Paper—Bengali Character.

An account of the different families of the Bengal Brahmans of the first order, their descent and alliances: by *Dhruvánanda misr*, attributed to the period of *Ballal Sen.*

IX.—*Mairávana Cheritra.*

Palm leaves.—Grandham Character.

The story of *Hanuman's* rescuing *Ráma* and *Lakshmana* from his captivity by *Mairávana*, a demon, allied to *Ráoana:* it is said to be a part of the *Jaimini Bhárata.*

X.—*Yáchaprabandha.*

Paper—Telugu Character.

Panegyrical account of *Yácha,* a prince of the *Venkatagiri* country, the founder of the royal dynasty that ruled there; by *Tripurántaka,* son of *Bhatta páda.*

XI.—*Rájávansávali.*

Palm leaves.

The names of the kings of *Videha* and *Ayodhyá* from the *Puránas.*

XII.—*Vijayapur kathá.*

Paper—Devanágarí Character.

A short account of *Vijayapur* or *Beejapur,* and its Mohammedan sovereigns.

XIII.—*Víra Cheritra.*

Paper—Devanágarí Character.

A history of *Sáliváhana,* interspersed with various legends and fables.

XIV.—*Sankara Vijaya.*

Palm leaves—Nandinágarí Character.

The Triumphs of *Sankara,* an account of *Sankara Achárya,* the *Vedánta* reformer and his disputations with other sects: it consists of 32 sections in the form of a dialogue between

Vijnána kanda, and *Chitvilás*, both called pupils of *Sankara*: the latter is the narrator.

XV.—*Sankara Vijaya.*

Palm leaves—Telugu Character.

A work on the same subject as the last, by *Anandagiri*.

XVI.—*Sálivâhana Cheritra.*

Paper—Devanágarí Character.

A legendary and fabulous history of *Sálivá-hana*, by *Siva Dás*.

XVII.—*Sarva Desa Vrittánta Sangraha.*

Paper—Devanágarí Character.

A history of part of *Akber's* reign, by *Mahesa Thakkur*.

LITERATURE.

Poetry, the Drama and Rhetoric,

I.—*Raghu Vansa.*

a. Palm leaves—Nandinágarí Character.

b. Palm leaves—Telugu Character, incomplete.

c. Palm leaves—Telugu Character, incomplete.

d. Palm leaves—Karnáta Character, incomplete.

e. Palm leaves—Mahratta Character, incomplete.

The family of *Raghu,* a poem on the ancestors, and exploits of *Ráma.* Manuscript b. has a comment by *Mallináth.* The text, with a prose interpretation, has been printed in Calcutta.

II.—*Mágha Kávya.*

a. Palm leaves—Nandinágarí Character.

b. Palm leaves—Telugu Character.

c. Palm leaves—Telugu Character.

d. Pa'm leaves—Telugu Character.

e. Palm leaves—Grandham Character.

A poem on the death of *Sisupála* by *Mágha.* The Manuscripts are all imperfect. This work

with a copious comment by *Mallináth* has been published in Calcutta.

III.—*Naishadha.*

a. Palm leaves—Telugu Character incomplete.

b. Ditto Ditto

The loves of *Nala* and *Damayanti,* as related by *Srihersha.* Manuscript a. contains the two first sections only, and b. part of the first.

IV.—*Bhatti kávya.*

Palm leaves—Telugu Character.

The history of *Ráma,* in verses chiefly intended to illustrate the rules of Grammar. *Bhatti* is supposed to be the author's name.—An Edition with the comments of *Jayamangala,* and *Bharata malla* has been printed in Calcutta.

V.—*Gítá Govinda.*

Palm leaves—Telugu Character.

The songs of *Jayadeva,* translated by Sir William Jones.

VI.—*Amru Sataka.*

Paper—Telugu Character.

A cento on amatory subjects, attributed to *Sankarácharya,* when he animated the dead body of king *Amru* in order to qualify himself for

disputation with the wife of *Madana Misra* on erotic Subjects: with a comment.

VII.—*Kishkindhya Kánda.*

Palm leaves—Telugu Character.

The fourth book of the *Rámáyana* detailing *Ráma's* adventures in the forest after the loss of *Sita.*

VIII.—*Uttara Rámáyana.*

a. Paper—Devanágarí Character.

b. Palm leaves—Telugu Character.

A supplement to the *Rámáyana,* continuing the adventures of *Ráma* and *Sítá* after their return to *Ayodhyá.*

IX.—*Vairágya Sataka.*

Paper—Devanágarí Character.

Stanzas on the subjugation of the passions and indifference to the world, attributed to *Bhartrihari* the brother of *Vikramáditya,* with a commentary by *Dhanasára.*

X.—*Sringára Sataka.*

Palm leaves—Telugu Character.

A poem on love by *Bhartrihari* the brother of *Vikramáditya,* published with the other *Satakas* or Centos of the same at Serampore.

XI.—*Bhartrihari Sataka Vyákhyá.*

Palm leaves—Nandinágarí Character.

A commentary on the three centos of *Bhartrihari:* the text has been printed at Serampore.

XII.—*a. Ráma Gita Govinda. b. Váni Bhúshana.*

1. A set of amatory verses applied to *Sítá* and *Ráma,* like those on *Rádhá* and *Krishna,* and by the same author *Jayadeva.*

2. A short treatise on Prosody by *Dámodara.*

XIII.—*Megha Dúta Tíká.*

Palm leaves—Telugu Character incomplete.

Part of a commentary on the Cloud Messenger of *Kalidása,* by *Mallináth.*

XIV.—*Sarvamánya Champu.*

Palm leaves—Telugu Character.

A mixed poetical account of the war between *Futteh Sinh* and *Chanda Saheb,* of *Arkat.*

XV.—*Sárngdhara Paddhati.*

Palm leaves—Telugu Character.

A collection of verses on various subjects by different authors, collected by *Sárngdhara* the son of *Dámodara* and grandson of *Rághava Deva,*

who was minister to *Hammíra,* the *Sakambhari* prince who reigned at *Chitore,* in the 13th century.

XVI.—*Prasanga Retnávali.*

Palm leaves—Telugu Character.

A Poetical work containing stanzas on various subjects by *Pattu bhatta.* The collection is of a very miscellaneous description, and comprises stanzas on moral and social duties, rules for particular ceremonies, and personal conduct, sketches of character, and descriptions of persons and places, in a brief, flowery, and obscure style. The 77th chapter contains short accounts of celebrated Princes from *Víkramáditya* to *Sinha Bhúpah* or *Sarvajna Sinha Nayudu* a petty prince originally of *Kanakagiri,* who extended his power over part of the *Rájámahendri* district and made *Pithapur* or *Peddapur* his Capital. The list includes some of the *Chola* and *Pandyan* Princes, *Vishnu Verddhana* of *Rájámahendri, Mádhava Vermá* of *Anumakonda, Vellála Raya,* of *Dhola'samudra, Hammira* prince of *Chitore, Alla ud din* of *Delhi, Ahmed Shah of Calburga, Ráma deva* of *Devagiri, Pratápa Rúdra* of *Warankal, Erungala* of *Curgode,* several of the *Vijayapur* princes, some of the *Reddywar* family of *Condavir,* and the author's patron. Each has one or two verses, as of the latter, the author says;

"The Bees (*Shatpadas* or Six-footed) that visited the tree of heaven, returned with the same number of feet with which they went, but all those who came on two feet to *Sinha Bhúpa,* shall return with six—(i. e. on elephants or horses.)

The king *Sinha Bhúpa* is attended by dancing girls, whose beauty is as splendid as gems, by sons of a disposition soothing as sandal, and by sovereigns of exalted characters."

The rest is apparently much in the same puerile style.

The author was a Brahman of the *Vadhula* tribe, an inhabitant of the endowed village of *Kákámránipuri,* about 50 cos from Masulipatam: the date of the work is Saka 1338 or A. D. 1416.

XVII.—*Sivatatwa Retnákara.*

Palm leaves—Telugu Character.

A poetical miscellany; in some respects rather a *Purána* than a poem: containing a description of the creation and of the universe, of the divisions of *Jambudwípa* and revolutions of the planets. It gives an account of the birth of *Básaveswara,* the founder of a particular form of the *Saiva* faith, of diseases and poisons, medicines and antidotes, virtues of drugs, and charms, and conversion of metals into gold, and closes

with a description of the court of *Virabhadra Raya*, of juggling, poetry, the drama, elephants, horses, &c. It is held in some estimation in the south of India. It was the work of various *Pundits* in the court of *Basvapa Naik*, a *Raja* of *Bedonaur* in the 17th century of *Sálivâhana* composed by his order, and thence ascribed to him.

XVIII.—*Saundarya Lahari Vyákhyá.*

Palm leaves—Telugu Character.

A commentary by *Malla Bhatta* on the poetical praises of *Deví* by *Sankara Achárya.*

XIX.—*Harihara táratamya.*

Paper—Telugu Character.

A cento of verses in honour of *Siva*, both in his own form and as *Vishnu*, by *Rámeswara Adhwara Sudhámani.*

XX.—*Kákutstha Vijaya.*

A poetical description of the victories of *Ráma*, the descendant of *Kakutstha*, by *Valli Sástri.*

XXI.—*Chamatkára Chandriká.*

Paper—Telugu Character.

A poetical and panegyrical account of *Sinha Bhúpála*, a petty *Raja* of the zemindari of

Pithapur, in the Rajmundry district, by *Visweswara káli*. See No. XVI.

XXII.—*Sálivàhana Sataka.*

Paper.—Telugu Character.

A collection of verses on various subjects in *Prákrit*, attributed to *Sálivàhana*; with a commentary in Sanscrit by *Pitámbara*.

XXIII.—*Chátu Sástra.*

Palm leaves—Grandham Character.

A collection of moral and philosophical stanzas.

XXIV.—*Ganesáshthaka.*

Palm leaves.—Telugu Character.

A series of verses or hymns in praise of *Ganesa*.

XXV.—*Kávya Sangraha.*

Palm leaves—Telugu Character.

Loose leaves, containing portions of various poetical works, but chiefly sections of *Mágha*.

XXVI.—*Kávya Sangraha.*

Palm leaves—Telugu Character.

Loose leaves, with parts of the *Nalodaya* and other poems.

XXVII.—*Kádambari.*

Palm leaves—Telugu Character.

A series of tales in highly polished or poetical prose, by *Bána* or *Vána Bhatta:* this writer is considered cotemporary with the *Kálidása* of *Bhoja's* court, and is one of those noticed in the *Bhoja Prabandha:* the *Kádambari* is an unfinished work.

XXVIII.—*Champu Rámáyana.*

a. Palm leaves—Telugu Character: imperfect.
b. one kanda, Ayodhya k: incomplete.
c. Palm leaves—Grandham Character.
d. Ditto Ditto; incomplete.
e. Ditto Ditto.

A history of *Ráma,* written in mixed prose and verse: the first six cantos are usually attributed to *Bhoja* and *Kálidás* as a joint composition: manuscript *a.* calls the author *Viderbha Rájá:* the seventh and last canto was added by *Lakshmana Súri.*

XXIX.—*Champu Bhárat.*

Paper—Telugu Character.

An abridgement of the *Bhárata* in twelve *Stavakas* or sections, by *Ananta Bhatta.*

XXX.—*Champu Bhárata Vyákhyánam.*

Paper.—Telugu Character.

A commentary or abridgement of the *Bhárata,* by *Nrisimhácharya.*

XXXI.—*Sakuntalá Nátaka.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character.

The Drama of *Sakuntalá;* translated by Sir William Jones.

XXXII.—*Sakuntalá Vyákhyána.*

Paper—Devanágarí.

A commentary on *Sakuntalá* by *Kátavema,* son of *Káta Bhúpa,* minister of *Vasanta,* the *Rája* of *Kumáragiri* a place on the frontiers of the *Nizam's* country. *Vasanta* was himself the author, at least nominally, of a dramatic work entitled *Vasantarájiya.*

XXXIII.—*Vikramorvasi.*

a. Palm leaves—Telugu Character.
b. Ditto Ditto.
c. Ditto Ditto: damaged.

A drama on the loves of *Pururavas* and *Urvasi* by *Kalidása,* translated by H. H. Wilson, in his Hindu Drama.

XXXIV.—*Málati Mádhava.*

Palm leaves—Telugu Character; incomplete.

A Drama by *Bhavabhúti* described at length by Mr. Colebrooke, (A. R. X.) and translated in the Hindu Drama: the text is accompanied with a gloss.

XXXV.—*Bháva Pradípikí.*

Palm leaves—Grandham Character.

A commentary on the *Málati Mádhava* by *Tripurári Súri,* the son of *Párvatanátha Yajwá.*

XXXVI.—*Prabodha Chandrodaya.*

Paper—Devanágarí Character.

The rise of the moon of Intellect. A metaphysical Drama, translated by Dr. Taylor. Manuscript incomplete.

XXXVII.—*Mudrá Rákshasa.*

a. **Palm leaves—Telugu Character.**
b. **Paper—Telugu Character.**

The seal of *Rákshasa;* a drama in seven acts, upon the subject of *Chandragupta's* succession, or the sovereignty of *Sandrocotus:* this is amongst the translations of the Hindu Dramas.

XXXVIII.—*Murári Nátaka.*

Palm leaves—Telugu Character.

A Drama in six acts, founded on the history of *Ráma,* by *Murári Misra:* an account of it is given in the Hindu Drama.

XXXIX.—*Sankalpa Suryodaya.*

Palm leaves—Telugu Character.
Paper—Telugu Character.

A philosophical drama by *Venkatanáth,* sur-

named *Vedánta Achárya*: he is said to have been contemporary with *Mádhava Achárya.*

XL.—*Sudersana Vijaya.*

Palm leaves—Telugu Character, defective.

A drama on the destruction of *Paundraka*, by the *Chakra* or discus of *Krishna*: taken from, the *Bhágavat* and dramatised by *Srinivás Achárya.*

XLI.—*Vasantiká parinaya.*

Palm leaves—Telugu Character; incomplete.

The marriage of *Vasantiká*, a wood nymph, with the deity *Ahobaleswara*: a drama intended to celebrate the form of *Siva* so called. It is the work of a *Vaishnava* priest, the founder of a celebrated religious establishment at *Ahobala*: his name or title was *Srimat ch'hata-yati* and he was especially venerated by *Mukunda Deva*, a *Gajapati* prince, who reigned in the 16th century: the author relates in his preface, that on one occasion the *Raja* put his shoulder to the pole of the priest's palankin as a mark of reverence.

XLII.—*Sáreda Tilaka.*

Palm leaves—Telugu Character.

A Drama of the class called *Bhána*; by *Sankara*: an account of it is given in the Hindu Drama.

XLIII.—*Dasa Kumára Cheritra.*

a. Paper—Telugu Character.
b. Paper—Devanágarí Character.

Manuscript *a.* contains the four first chapters of the preliminary book, and Manuscript *b.* the rest of the series of narratives, composed by *Dandi,* giving the adventures of ten youths of princely extractions: an abridged translation of these stories is published in the Calcutta Quarterly Magazine.

XLIV.—*Kathásarit Ságara.*

Paper—Devanágarí Character: incomplete.

A large collection of fables, relating to *Vatsa* or his son *Naraváhana,* king of *Kausambi,* or told to them: the compilation was made by *Somadeva Bhatta,* a *Cashmirian:* an account of this work, and translations of some of the stories are published in the Calcutta Quarterly Magazine.

XLV.—*Bhoja Prabandha, Vetála Panchavinsati.*

Paper—Devanágarí Character.

1. A. brief account of the visits paid by different poets to the court of *Bhoja,* prince of *Dhára,* with specimens of their composition.

2. A series of tales told by a *Vetála* or Demon to *Vikrama:* some of these may be found translated in the Asiatic Monthly Journal.

XLVI.—*Bhoja Prabandha.*

a. Palm leaves—Telugu Character; incomplete.
b. Ditto Ditto.

The first of the last named works.

XLVII.—*Sinhásana Dwátrinsati.*

a. Palm leaves—Telugu Character.
b. Ditto Ditto.

A collection of tales of a popular character: they are narrated by the thirty-two images which supported his throne to *Bhoja Rája,* and relate chiefly to *Vikramáditya* to whom the throne is said to have originally belonged.

XLVIII.—*Yádavábhyudaya.*

Palm leaves—Telugu Character, incomplete.

The history of *Krishna* by *Vedantácharya,* a popular work in the Peninsula: the Manuscript contains the last 18 books, from the 7th to the end.

XLIX.—*Kavikalpalatá.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character.

A system of rhetoric, compiled by *Deves-*

wara, the son of *Bhagadatta,* chief minister to the prince of Malwa.

L.—*Rasamanjarí.*

Paper—Devanágarí Character.

A short work on amatory expression in writing, or the characters and sentiments which form the subject of poems on *Sringára* or love: two copies, one imperfect.

LI.—*Rasamanjarí Prakása.*

Paper—Devanágarí Character.

A commentary on the work last described; by *Nágara Bhatta.*

LII.—*Sáhitya Retnákara.*

Palm leaves—Telugu Character.

A work on rhetoric, illustrated by stanzas comprising the substance of the *Rámáyana,* by *Dhermasuri.*

LIII.—*Chitra Mimánsá.*

Palm leaves—Telugu Character.

A work on rhetoric: incomplete.

LIV.—*Uddáharana Chandriká.*

Palm leaves—Telugu Character.

An explanation of the examples illustrating the *Kárya Prakása;* composed by *Vaidyanáth* in ten *Ullásas.*

LV.—*Rasa Taringini, Vritta Retnákara.*

Palm leaves—Telugu Character.

In the first, the *Rasas* or emotions which are the object and effect of poetical composition, are described by *Bhánu Datta,* the son of *Jagannátha,* a Pundit of *Mithila.* The second work is incomplete, it is a treatise on Prosody by *Kedára Bhatta.*

LVI.—*Pratápa Rudra yaso bhúshanam.*

a. Palm leaves—Telugu Character, complete.
b. Ditto Ditto incomplete.
c. Ditto Ditto incomplete.

A work on rhetoric, illustrated by panegyrical verses relating to *Pratápa Rúdra,* the prince of the *Kákateya* family, who reigned at *Warankal,* at the time of the Mohammedan invasion of the Dekhin: by *Vaidyanáth Upádhyáya.*

LVII.—*Retnákára.*

Palm leaves—Telugu Character.

A commentary on the preceding work, by *Kulá-chala Vedáchárya* the son of *Mallinátha.*

LVIII.—*Kuvalayánanda.*

a. Palm leaves—Telugu Character, complete.
b. Ditto Ditto incomplete.

An expansion of the *Chandráloka*, a work on rhetoric by *Jayadeva*, by *Apyáya Díkshita* a celebrated writer, patronised at the court of one of the *Vijayanagar* princes, either by *Krishna Ráya* or *Venkapati Ráya* in the beginning of the 16th century.

LIX.—*Krishna Vijaya.*

Paper.—Telugu Character.

A work on rhetoric by *Rámachandra*, illustrated by stanzas, giving the life and exploits of *Krishna.*

LX.—*Bharata Sástra.*

Palm leaves—Telugu Character, incomplete.

A work on Dramatic dancing and singing, agreeably to the rules of *Bharata:* it is said to be the work of *Nandi,* the attendant on *Siva,* and is the great authority of professional dancers and singers in the south of India.

LXI.—*Pándarájá yaso bhúshana.*

Paper—Telugu Character.

A work on rhetoric, composed under the patronage of *Pándarájá* a prince of Mysore, by *Nrisinha:* it is hence denominated, the ornament of *Pándarájá's* fame.

LXII.—*Saraswati kanthábharana.*

Paper—Telugu; very incomplete.

A few leaves of an extensive work on rhetoric; attributed to *Bhoja*.

SCIENCE.

Astronomy and Astrology.

I.—*Súrya Siddhánta Vyákhyánam.*

Palm leaves—Nandinágarí Character, incomplete.

An explanation of the text of the *Súrya Siddhánta,* the celebrated work on Astronomy, attributed to the Sun, and communicated by him to *Meya*: the date and author of this work are still undetermined. (Colebrooke's Algebra Introduction XLIX.) The comment is the work of *Mallikárjuna Pundit.*

II.—*Súrya Siddhánta.*

Palm leaves—Telugu Character.

The first chapter of the *Súrya Siddhánta,* with a short Telugu gloss.

III.—*Súrya Siddhánta Sabháshya.*

Palm leaves—Nandinágarí Character.

The *Súrya Siddhánta,* with a commentary by *Nrisinha,* a native of *Galgam* in the Peninsula, who wrote in the beginning of the 17th century.

VI.—The *Goládhyáya* of the *Súrya Siddhánta.*

a. Palm leaves—Nandinágarí Character.

b. Ditto. Grandham Character, incomplete.

The section of the *Súrya Siddhánta.* on the construction of the armillary sphere, with commentary: that of manuscript *a.* is by *Mamma Bhatt.*

V.—*Súrya Siddhánta Prakása.*

Palm leaves—Grandham Character.

The *Sútras* or Rules of the *Súrya Siddhánta,* with the gloss of *Arya Bhatta:* and the further explanation of some other writer in 16th century: the work comprises the *Ganita, Kála Kriya* and *Goládhyáya Pádas.*

VI.—*Súrya Siddhánta Madhyamádhikam Vyakhana.*

Palm leaves—Grandham Character.

A commentary on the middle or astronomical portion of the *Súrya Siddhanta* by *Tammaya.*

VII.—*Súrya Siddhánta Vyákhyá.*

Palm leaves—Grandham Character.

A commentary on these eleven books of the *Súrya Siddhánta.*

Madhya Graha,
Sphuta,
Chandra Grahana,
Súrya Grahana,
Chhedaka,
Grahayuddha,
Bhagagrahádi,
Udayástamána,
Sringonatta,
Páta,
Bhúgola.

The comment is by *Yellaya.*

VIII.—*Siddhánta Siromani.*

a. Palm leaves—Nandinágarí Character.

b. Ditto Telugu Ditto incomplete.

The first Manuscript contains the ten last chapters or Geometry of the *Siddhánta Siromani* of *Bháskara Achárya:* the work is dated Saka 1072 or A. D. 1148.

IX.—*Vrihat Sanhitá.*

a. Palm leaves—Nandinágarí Character.

b. Ditto Grandham Character, imperfect.

The astronomical work of *Varáhamihira,* (Colebrooke's Algebra Introduction, XVI.) Manuscript *b.* has a commentary in Tamul.

X.—*Vriddha Parásara.*

Palm leaves—Telugu Character.

A system of astrology, atributed to *Parásara,* the father of *Vyása.*

XI.—*Vriddha Vasishtha Siddhánta.*

Paper—Devanágarí Character.

A compendium of astronomy by the elder sage, denominated *Vasishtha*.

XII.—*Varáhamihira Sanhitá Vyákhyána, Súrya Siddhánta Sphutádhyáyana Vyákhyána.*

Palm leaves—Grandham Character.

Two commentaries, the first by *Kumáratanaya Yogi* on part of the system of *Varáhamihira*, the second on the *Sphuta* chapter of the *Súrya Siddhánta*.

XIII.—*Aryabhatta Vyákhyána.*

Palm leaves—Grandham Character.

A commentary on the *Kála Kriyá*, and *Goládhyáya pádas* of the work of *Aryabhatta*.

XIV.—*Jyotisha sangraha.*

Paper—Devanágarí Character.

A tract by *Kásináth*, on the elements of astrology, incomplete.

XV.—*Sarva Jyotisha sangraha.*

Palm leaves—Nandinágarí Character.

A compilation on astronomical subjects, imperfect.

XVI.—*Jyotisha Sangraha.*

Palm leaves—Telugu Character.

A selection of texts, descriptive of the planetary motions, aspects, influences, *&ca:* this is different from the similarly named work of *Kásináth.*

XVII—*Jyotisha Sangraha.*

Palm leaves—Karnáta Character.

A different work from the last, but of a similar description.

XVIII.—*Játakábharana.*

Paper—Devanágarí Character.

A work on nativities by *Dundi Ráj.*

XIX.—*Játaka Chandriká.*

Palm leaves—Telugu Character imperfect.

A work on astrology in ten books.

XX.—*Játakakalánidhi.*

Palm leaves—Telugu Charecter.

A compilation from various astrological works.

XXI.—*Játaka Sangraha.*

Palm leaves—Telugu Character.

Two tracts on astrological subjects.

XXII.—*Versha Tantra.*

Paper—Devanágarí Character.

A work on Astrology, especially lucky and unlucky seasons and days, by *Nilakant'ha.*

XXIII.—*Versha Paddhati.*

Palm leaves—Nandinágarí Character.

An Astrological exposition of the influence of particular times of the year, by *Kesava Achárya,* with a commentary by *Viswanáth,* the uncle of *Nrisinha,* and author of various astrological commentaries.

XXIV.—*Hora makaranda Uddáharanam.*

Palm leaves—Nandinágarí Character.

Illustration by examples of the calculation of Nativities, agreeably to the system of the *Súrya Siddhánta,* by *Viswanáth.*

XXV.—*Horasára.*

a. Palm leaves—Telugu Character.
b. ditto ditto ditto.
c. ditto Grandham ditto, imperfect.
d. ditto Malayalam character.

Part of the *Vrihat Játaka* of *Varáhamihira,* the section on the *Hora,* or lucky or unlucky indi-

cations, relating chiefly to nativities, journies, and weddings, see Colebrooke's Indian Algebra. Int. 45.

XXVI.—*Kálachakra.*

a. Palm leaves—Telugu Character.
b. Ditto ditto, complete.
c. Ditto ditto, incomplete.

An astrological work on planetary influence, consisting of miscellaneous texts.

XXVII.—*Kálachakrádarsa.*

Palm leaves—Karnáta Character.

Planetary revolutions with their astrological characteristics and consequences.

XXVIII.—*Kála Vidhána.*

Palm leaves—Telugu Character.

Regulation of auspicious and astronomical periods for the observance of religious rites, with a gloss in the Telugu language.

XXIX.—*Kálámrita.*

Palm leaves—Telugu Character, incomplete.

A treatise on the seasons, propitious for various rites and acts for marriage, tonsure, investiture, beginning and ending study, building a house, setting up an image, performance of

funeral rites, agriculture and war, by *Venkata Yajjula.*

XXX.—*Kálámritavyákhyána.*

Palm leaves—Telugu Character.

A commentary on the preceding with the text; both by the same author.

XXXI.—*Kálaprakása.*

Palm leaves—Telugu Character.

Ditto Grandham Character, incomplete.

A work on propitious periods for religious observances and other acts, by *Nrisinha*; compiled from other authorities.

XXXII.—*Patra Prakása.*

Paper—Devanágarí Character.

A set of astronomical tables constructed on the principle, laid down in the *Súrya Siddhánta.*

XXXIII.—*Pancháinga patra, &c.*

Paper—Devanágarí Character.

A short almanack prepared for the use of *Akber,* by *Ramavinada.* Almanacks are termed *Panchángas* from comprising five chief subjects, *Tithis* or lunar days, *Nacshatras,* lunar asterisms, *Vára* day of the week, *Yoga* and *Karana,* astrological divisions of the month and day.

XXXIV.—*Tithinirnaya.*

Palm leaves—Nandinágarí Character.

A compilation descriptive of the ceremonies observable on particular lunar days, from various authors.

XXXV.—*Sarvartobhadra chakra vyákhyána.*

Paper—Devanágarí Character.

Palm leaves—Telugu Character.

An explanation of the rules contained in the *Jaya Srivilás* of *Gokulnáth,* for the construction and application of the Diagram called *Sarvatobhadra,* used for casting nativities and foretelling events.

XXXVI.—*Muhúrta Mártanda.*

Paper—Telugu Character.

A work on astrological calculations by *Kesava.*

XXXVII.—*Muhurta Ganapati.*

Paper—Devanágarí Character.

An elementary work on astronomy and astrology, by *Ráma Dása,* imperfect.

XXXVIII.—*Nakshatra phala.*

Palm leaves—Karnáta Character.

Different astrological consequences of the aspects and situations of the lunar mansions.

XXXIX.—*Phalabhága.*

Palm leaves—Telugu Character.

An astrological work on planetary influence.

XL.—*Sáragrahamanjarí.*

Palm leaves—Telugu Character.

A work on the calculation of nativities.

XLI.—*Vaishnava Jyotisha Sástra.*

Palm leaves—Telugu Character, incomplete.

A work on lucky and unlucky seasons, calculated astrologically by *Náráyana Bhatt.*

XLII.—*Nilakanthi Vyákhyá.*

a. Palm leaves—Nandinágarí Character.

b. Ditto Ditto.

An astrological work on nativities and planetary influence, of great popularity in Orissa; a commentary by *Viswanáth* accompanies Manuscript *b.*

XLIII.—*Sarvártha Chintámani.*

a. Palm leaves—Telugu Character

b. Ditto Ditto incomplete.

c. Ditto. Grandham Character.

A work on astrology, and the effects of planetary influence, said to be by *Venkata Serma.*

XLIV.—*Gocharanaphala.*

Palm leaves—Telugu Character.

The influence of the planets during respective astronomical periods.

XLV.—*Jyotisharetnamála.*

Palm leaves—Telugu Character.

Astrological calculation of lucky and unlucky periods for different acts as sowing seed, building houses, &c. and the favourable and unfavourable events which befall nations in peculiar planetary combinations, and under the presidency of different heavenly bodies as Venus, Jupiter, &c. The work includes also a description of the cycle of sixty years, of the four *Yugas*, of the rules of intercalation, &c. by *Sripatti Bhatta* with a commentary.

XLVI.— *Narapati Vijaya.*

Palm leaves—Telugu Character.

An astrological work by *Padmákara Deva,* on the proper season for royal acts, as invasion, marriage, &c. according to a system of computation, made with different *Chakras* or mystical diagrams, of which a particular detail is given.

XLVII.—*Kuhusánti.*

Palm leaves—Telugu Character; incomplete.

The section of some astrological work, treating of

the aversion of evils threatened by inauspicious conjunctions at the period of new moon.

XLVIII.—*Daivajnokta Suchi.*

Paper—Telugu Character.

Index to an astrological work entitled the *Daivajna vilasa.*

XLIX.—*Swarodaya.*

Paper—Telugu Character.

A work on omens, from particular respirations or sounds.

L.—*Nakshatra Chintámani.*

Palm leaves—Grandham Character, incomplete.

Account of the lunar mansions and their astrological influences.

LI.—*Grahanádhikára.*

Palm leaves—Grandham Character.

A work on eclipses of the sun, being an expansion of the rules of the *Súrya Siddhánta;* by *Tamma Yajwa,* in eight chapters.

LII.—*Vákyakarana Siddhánta.*

Palm leaves—Karnáta Character.

Rules and examples of arithmetical calculations.

LIII.—*Ganita Sangraha.*

Palm leaves—Karnáta Character.

A short system of arithmetic: the rules in Sanscrit, the explanation and examples in Telugu and Karnáta.

LIV.—*Patiganita Tíká.*

Palm leaves—Nandinágarí Character.

A commentary on the *Lilávatí,* or arithmetic of *Bháskara,* by *Sridhara,* a native of *Mithila.*

LV.—*Laghugraha Manjari.*

Palm leaves—Telugu Character.

A short treatise on planetary influence; by *Madhusúdana.*

GEOGRAPHY, &c.

I.—*Trailokya Dípiká.*

Paper—Devanágarí Character.

A description of the three worlds according to the doctrines of the *Jainas:* this work is however chiefly confined to the geography of the earth.

II.—*Bhugola Sangraha.*

Paper—Telugu Character.

A collection of the geographical portions of various *Purúnas,* as the *Matsya, Kúrma, Márkandeya, Vishnu, Varáha, Narasinha,* the *Bhágavat* and *Rámáyana.*

III.—*Desanirnaya.*

Palm leaves.—Grandham Character, incomplete.

Description of the Fifty-six Countries into which India is divided; said to be a portion of the *Brahmánda Purána.*

IV.—*Silpa Sástra.*

Palm leaves.—Karnáta Character.

A work on the construction of temples and images,

with their appropriate prayers and mode of consecration.

V.—*Silpa Sástra.*

Palm leaves—Grandham Character, imperfect.

Part of a work on architecture, being a section descriptive of the construction of ornamented gateways, &c.

VI.—*Silpa Sástra.*

Paper—Telugu Character.

Directions for making images; with a Telugu gloss.

VII.—*Ratna Paríkshá.*

Palm leaves—Telugu Character.

A work on precious stones.

VIII.—*Pancharátra Dípiká.*

A work on the manufacture of images their dimensions and embellishment; by *Peddanácharya*.

IX.—*Vástu Sástra.*

Paper—Devanágarí Character.

Ditto.—Telugu Character.

A treatise on architecture, ascribed to *Viswakermá*, as communicated to him by *Vrihadratha*.

X.—*Vástu Vyákhyána.*

Palm leaves—Telugu Character.

A collection of works on the seasons and ceremonies to be observed in erecting various edifices, attributed to *Mánasára*, *Sanatkumára* and *Máya*, with a commentary in the Telugu Language.

XI.—*Vástu Vidhi.*

Palm leaves—Telugu Character.

A work on the construction of buildings, but like all others of the class rather mystical than architectural; this is attributed to *Viswakermá.*

XII.—*Vástu Sangraha.*

Palm leaves—Telugu Character.

A work on architecture, erection of buildings and temples, and fabrication of images: a ritual as well as a manual attributed to *Viswakermá*, and explained by a gloss in the Telugu language.

XIII.—*Vástu Sanatkumára.*

A work of the same class as the preceding; ascribed to *Sanatkumára*, the son of *Brahmá*: with an occasional gloss in Telugu.

MEDICINE.

I.—*Vaidyajívana.*

Palm leaves—Nandinágarí Character.

A work in three sections, on the practice of medicine, by *Rolamba Rájá.*

II.—*Vaidya grantha.*

Palm leaves—Telugu Character, incomplete.

A section of a medical work, author unknown: it includes the description of the body, or anatomy, the treatment of women in child birth, and the symptoms and treatment of various diseases.

III.—*Shadrasa Nighanta.*

a. Paper—Telugu Character.
b. Ditto—Ditto entire;

A medical work on the properties of drugs and medicaments; in six sections.

IV.—*Chikitsá Sata Sloka.*

Paper—Telugu Character.

A cento, treating of the cure of sundry diseases, with a Telugu comment.

V.—*Hara pradípiká.*

Paper—Telugu Character.

A work on alchemy or mercury, and its combinations, explained by a comment in Telugu.

VI.—*Vaidya Sangraha.*

Palm leaves—Telugu Character.

A collection of medical formulæ, with an explanation in the Karnáta language.

*TANTRAS.

I.—*Tantrasára.*

Paper—Bengali Character.

The summary of the *Tántrika* system of religigious worship by charms and incantations: compiled by *Krishnánanda Bhattácharya.*

II.—*Kalpa Tantra.*

Palm leaves—Telugu Character.

An extensive work on the *Tántrika* worship of *Siva* and *Durgá,* in nine sections.

III.—*Vratávali Kalpa.*

Paper.—Telugu Character.

Directions for holding religious observances at particular seasons, in honour of *Varalakshmí, Gaurí,* and other objects of *Sákta* devotion.

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* This and the three following divisions should have been included under the first general head of Religion and Philosophy, but were inadvertently omitted.

IV.—*Kavíndra Kalpa.*

Paper—Devanágarí Character.

A collection of hymns and prayers addressed to various deities by *Kavíndracharya,* a *Sanyási* of the *Saraswati* appellation.

V.—*Díkshá kra ma retna.*

Palm leaves—Nandinagarí Character.

A work on the initiation of a disciple, and the successive ceremonies accompanying it: manuscript imperfect.

VI.—*Mahálakshmí retnakosha.*

a. Palm leaves—Telugu Character; imperfect.

b. Ditto Ditto ditto

A work on the worship of *Mahálakshmí* the *Sakti* of *Vishnu,* in various forms; and other female divinities of the same order, and the mantras sacred to them, the Diagrams on which they are to be invoked, &c. as described in a conversation between *Umá* and *Maheswara.*

VII.—*Yantroddhára.*

Palm leaves—Nandinágarí Character.

Directions for forming mystical diagrams: manuscript imperfect.

VIII.—*Lalitárchana Chandriká.*

Palm leaves—Telugu Character, incomplete.

Rules of worshipping the goddess *Lalitá,* a form of *Devi.*

IX.—*Satachandi Vidhánam.*

Paper—Devanágarí Character.

The previous and concluding ceremonial to be observed, and prayers and *mantras* to be read, when the *Chandi Máhátmya* or exploits of *Durgá,* a section from the *Markandeya Purána,* is read a hundred times over, as an act of piety and adoration.

X.—*Sarva Paddhati.*

a. Palm leaves—Telugu Character: imperfect.

A ritual of prayer and worship, addressed to *Siva* and *Durgá,* in various forms.

XI.—*Narapati jaya charyá.*

a. Palm leaves—Nandinágarí Character.
b. Ditto Telugu Character, incomplete.

A work on the omens to be attended to by Princes as derived from particular sounds, or breathings, the combination and mystic meanings of letters, &ca: it is attributed to *Bhoja,* the king of *Dhár,* and is accompanied with a comment by *Narihari.*

SECTARIAL.

I.—*Sivádwaitaprakásikí.*

Palm leaves—Devanágari Character.

A tract to prove the unity of the deity in the form of *Siva.*

II.—*Siva sahasranáma.*

Palm leaves—Nandinágarí Character.

The thousand names of *Siva,* extracted from the *Mahábhárat.*

III.—*Siva kavacha.*

Palm leaves—Nandinágarí Character.

Invocations or prayers addressed to *Siva*, extracted from the *Brahmottara* chapter of the *Skanda Purána.*

IV.—*Jnánárnava.*

Palm leaves—Telugu Character.

Prayers and form of worship, addressed to *Mahávidyá,* and other forms of *Durgá.*

V.—*Viswamaheswara matáchara.*

Palm leaves—Karnáta Character, imperfect.

Ritual of a *Saiva* sect, a branch of the *Lingavat.*

VI.—*Narakavedaná. Punarutpatti.*

The punishments of guilt in hell, and subsequent regeneration agreeably to the doctrines of the *Vaishnava* sect.

VII.—*Tantrasára Vyákhyána.*

Palm leaves—Nandinágarí Character.

Exposition of a work by *Madhwáchárya,* explaining the rites to be observed in the worship of *Vishnu,* agreeably to the doctrines of the sect.

VIII.—*Saptarshi Stotra.*

Palm leaves—Nandinágarí Character.

Seven stanzas in honor of *Vishnu* as *Ráma,* called the *Hymn* of the seven sages.

IX.—*Krishnakarnámrita.*

Palm leaves—Telugu Character.

A work on the supremacy of *Krishna;* with an exposition in Telugu, by *Valagalapudi Pengaiah.*

X.—*Krishnakernámrita Vyákhyána.*

Paper—Telugu Character.

A commentary on the preceding, by *Pápa Yelloya Suri.*

XI.—*Sriranga Stava.*

Palm leaves—Telugu Character.

A collection of Hymns in honor of *Sriranga,* the form of *Vishnu* worshipped at Seringham on the Kaveri, said to have been presented by *Ráma* to *Vibhíshana;* it is partly a compilation from various *Puránas,* by *Bhattiravar,* a pupil of *Venkata Achárya.*

XII.—*Parama purusha prárt'haná Manjarí.*

Palm leaves—Telugu Character.

A collection of hymns and prayers addressed to *Vishnu,* and other deities by *Rámachandra,* the pupil of *Ananda Tírtha.*

XIII.—*Bhágavat Samárádhaná vidhi.*

Palm leaves—Grandham Character.

A work on the usages of the *Vaishnavas,* their distinguishing marks, &ca: it is said (no doubt untruly) to be a portion of the last part of the legislative work of *Parásara.*

XIV.—*Náreda Pancharátrágama.*

Palm leaves.—Telugu Character.

A description of the ceremonies to be observed in the worship of *Sakti,* at the *Vijaya dasamí* or *Dasahara,* as described by *Náreda* to *Gautama.*

MIMANSA.

I.—*Adhikarana Málá.*

Palm leaves—Telugu Character.

A work on the *Púrva Mimansá* system, or the explanation of the ritual of the *Vedas*, being a gloss upon the *Sútras of Jaimini*, the founder of this school; by *Apyaya Dibshita.*

SANKHYA.

I.—*Sánkhya Chandriká.*

Paper—Devanágarí Character.

A short treatise on the *Sánkhya* System of Philosophy, by *Náráyana Tir'tha.*

JAIN LITERATURE.

I.—*Adi Purána.*

a. Sanscrit, Hála Karnáta Character, Palm leaves.
b. ditto, incomplete; 25 Sections.
c. ditto, ditto; the last portion.

The first *Purána*, or more correctly the first part of a collective body of legends, to which the *Jainas* have applied the term *Purána*. The compilation is ascribed to *Jinasena Achárya*, who is said to have lived in the reign of *Vikramáditya*, but who was probably much later. In the *Purána*, however, the interlocutors are *Srenika* the king, and *Gautama* the disciple of *Mahávíra*, who relates the formation of the present world, and the birth and actions of *Vrishabha*, the first *Tirthankara* or *Pontiff*, and *Bharata* the *Chakravertti* or universal Emperor, until the death or emancipation of both. According to this authority, *Vrishabha* was first born, &c. *Mahabala Chabravertti*, being instructed in the *Jain* doctrines, he was next born in the second heaven as *Salitanga deva*. He was next born as *Vajrajangha*, son of *Vajrabáhu*, king of *Utpala katu*, a city on the *Sitodá*, one of the rivers of *Mahámeru*. Having in this existence

given food to a *Jain* mendicant, he was born as a teacher of that faith named *Arya*. From thence he returned to the second heaven, as *Swayamprabha deva*, and was again born a prince, the son of the Raja of *Sasini mahánagar*, by the name of *Suvedí*. He again became a divinity as *Achyutendra*, presiding over the 16th *Swerga* or heaven. He was then born as *Vajranábhi*, son of *Vajrasena*, king of *Pundarikini nagar*; having obtained great purity, he was born as *Sarvárthasiddhi Deva*, in a part of the upper world above the 16th heaven, and only 12 *Yojans* from the site of *Moksha* or final liberation. His next birth was as *Vrishabha*, the *Tirthankara*, the son of *Nábhi*, by *Meru devi*; king and queen of *Saketa nagar*. His incarnation was announced by the fall, morning and evening for six months, of three-hundred and fifty millions of precious stones. The goddesses *Srí*, *Kri*, *Dhriti*, *Kirtti*, *Budhi* and *Lakshmí* were sent by *Devendra* to wait on *Meru Devi*, during her pregnancy, and feed her with the fruit of the *Kalpa*, or all bestowing tree of heaven, and at his birth, *Devendra* and all the inhabitants of every division of the universe came to render homage. *Devendra* bathed the child with the contents of the Sea of milk, and gave him the name of *Vrishabha*. The saint had two wives, and a hundred children; for whose instruction, he invented all the arts and sciences. Thus, he taught dramatic poetry to his son *Bharata*,

amatory poetry to his son *Báhubali,* grammar to his daughter *Brahmí,* and arithmetic to his daughter *Sundarí;* after this he withdrew to a life of abstract purity, which elevated him to the rank of a *Jina* or *Tírthankara,* and finally closed his existence in any chapter. The work comprises various doctrinal sections, as well as numerous legends, wholly peculiar to the sect. It is divided into 47 Books.

II.—*Uttara Purána.*

Sanscrit—Hála Karnáta Character, Palm leaves.

This is a continuation of the preceding, containing the narratives of the twenty-three *Tírthankaras,* down to *Mahávíra,* and of the *Chakraverttis Vásudevas, &ca.* emperors and kings, to *Sreníka,* king of Magadha. This part of the work includes some traditions, common to *Pauranic* fiction, as those of *Parasuráma, Rámachandra,* the *Pándava,* and *Kaurava* Princes, and *Krishna:* the outlines of these stories are much the same as usual, but there are important variations in the details. *Krishna* is styled a *Trikhandádhipati,* or Lord of three portions of the world, and he is the disciple of the *Tírthankara Neminàth.* The work consists of 76 sections.

III.—*Chámunda Ráya Purána.*

a. Karnáta language and Character, Palm leaves.
b. Ditto Ditto.

A collection of works, entitled *Puránas,* giving

an account of the sixty-three celebrated personages of the *Jainas,* or the twenty-four *Tírthankaras,* twelve *Chakraverttis,* nine *Vásudevas,* nine *Suklabalas,* and nine *Vishnudwishas* or foes of *Vishnu:* most of these are familar to Hindu mythology, and are specified in the vocabulary of *Hemachandra,* whence they have been particularised by Mr. Colebrooke, (As. Res. IX.) This collection is attributed to *Chámunda Ráya,* the minister of *Rachamalla,* king of Madura in the Dekhin, to whom the foundation of the *Jain* Establishment at Belligola, is ascribed; as detailed by Colonel Mackenzie and Dr. Buchanan, in the ninth volume of the Asiatic Researches. *Chámunda Ráya,* is said to have lived in the year 600 of the *Kali* age, by which is to be understood the period subsequent to the death of the last *Tírthankara,* or *Verddhamána Swámi,* variously computed as occurring 500 or 477 years anterior to the era of *Vikramáditya,* which would place this personage either 136 years before the Christian era or 77 years after it: a date altogether inadmissible although supported by an inscription. The *Jain* religion, appears to have grown out of the down fall of that of the *Bauddhas* about the eighth or ninth century. The following translations from the 14th section may be taken as specimens of the legendary literature of this sect.

"The Fourteenth or *Ananta Tirthakara Purána.*"

Padmaratha the *Arusu* of *Arishtapura,* of *Airávata Kshétra,* in the *Mudana Mandira,* (or Eastern *Meru,*) in the *Data Kishanda Dwipa,* receiving religious instructions from *Swayamprabha Jina,* he became disgusted with the world, and transferring the Kingdom to his Son *Ghanaratha,* he adopted a penitential life, read thro' the eleven *Angas,* and contemplated the sixteen *Bhávanas* or meditations, he acquired the quality fitting him for becoming a *Tirthakar:* pursuing his religious penitence, he quitted his body, and was born in the *Achyuta Kalpa* in the *Pushpottara Vimána* as *Achyutendra,* with a life of twenty-two *Ságaras,* of the stature of there cubits, of subdued appetites, perfectly contented with his fate, with a knowledge penetrating as far as to the seventh lower world, he was enjoying the happiness of that world.

Afterwards *Jayasyáma Dévi,* the consort of *Simhasena Mahárája,* of the *Kasyapa Gotra,* of the lineage of *Ikshwáku,* the ruler of *Ayodhyapuram* in the *Bharata Kshetra* of *Jambu Dwípa,* on the 1st day of the month *Kartika,* under the Star *Revati,* about break of day, saw the sixteen Dreams, and also that of the Elephant entering in at her mouth, which she mentioned to her consort, who was an *Avadijnyáni,* and getting the interpretations of them from him, she was happy, and *Saudhermendra* performing the happy ceremony of descending from Heaven on Earth, *Achyutendra* became impregnated in the womb of the Queen. At that time on the last *Palla* of ten *Ságaras* of the term of *Vimala Kirttakar,* when virtue had faded one-third, he was born on the 12th of the dark half of the month *Jyeshta,* under the *Star, Revati,* in the *Pushpa Yuga,* and saw *Dhermendra* performing the happy worship of being born in the world, and as the new born infant was born with *Ananta Gnyána,* or illimitable wisdom, he called him *Ananta Tirthakar,* and returned to his residence: his life was to continue for three millions of years, his stature 100 cubits

and his color golden: his childhood comprised a period of seven-hundred and fifty thousand years: his Reign continued for fifteen-hundred thousand, after which on a certain day seeing a *Meteor* fall, and considering that this life would be dissolved in the same manner, he became disgusted with the world, and *Lokántika Deva* gave him religious instruction, on which he transferred his kingdom to his Son *Arinjaya*, getting into the conveyance called *Ságaradatta*, he went to the *Sayétthuka Vana*, performing six fastings, in company with 1000 Princes, he adopted a penitential life on the 12th of the dark half of the month *Jyeshta*, in the evening under the *Star Revati*, on which he acquired the fourth degree of knowledge, and on the next day went to *Ayodhyapuri* to beg, and *Visshoka Nripa*, of the colour of gold, granted alms, on which the five wonders were exhibited, and after 12 years had expired, in dumb contemplation, he obtained the *Kevalajnyána* under an *Aswattha* tree in the abovementioned garden, on the last day of the dark half of the month *Chaitra*, on the evening under the *Star Revatí; Saudherma Indra*, performed the happy ceremony of becoming, a *Kevalagnyáni*, and giving him the 1008 virtuous names, he returned.

He had 52 *Ganadharas* from *Jayadháma* downwards.
1000 *Purvadharas.*
39,000 *Síkshukaras.*
4032 *Avadijnyanis.*
5000 *Kevulis.*
8000 *Vicriurdis.*
5000 *Mana pariyagnyání.*
2,00,000 *Vadis.*
1,08,000 *Aryakaras* from *Survasí* downwards.
2,00,000 *Sravanas.*
4,00,000 *Srávakas.*
Devas and *Devis*, without number.
Quadrupeds and *Birds* without number.

With all these, inculcating religious morals in the world for 12 years less than 7 hundred and 50 thousand years, in *Arya Kshetra,* after which coming to *Sumeru Parvat,* and leaving his *Samopasuranam,* and in company with 500 *Munis* remaining in the *Prathama Yuga* for one month, on the first quarter of the night, of the last day of the dark half of the month *Chaitra,* under the Star *Revati, Ananta Bhattáraka* obtained Beatitude, and *Saudherma Indra* performed the *Pari Nirvána Kalyána Pújá,* and dancing with happiness, he returned to his dwelling.

The Story of *Suprabha* the *Baladeva* and *Purushottama* the *Vásu-deva,* the descendants of *Srímad Ananta Tírthakar.*

Sushena, the king of *Padmapura,* in the *Bharata Kshetra,* in *Jambu Dwípa,* had 500 Consorts: the State Queen was called *Príyánanda Dévi,* with whom he enjoyed every felicity. One day *Chandrabhúshana,* the *Adhipati* of *Malaya Dés,* coming to this city from motives of friendship, saw the Queen, and fell deeply in love with her, and made use of every stratagem and carried her away with him. The king, *(Sushena)* became very much grieved at this misfortune, and said, I am really unfortunate, and have not performed any virtuous action: he then forsook the world, and after remaining some time thus, he went one day to *Sreyámsa Ganadhar,* and obtained from him the state of an Ascetic, and performed the Penance of *Simha-vicri'rita,* and wishing as the accomplishment of his penance, that he might be re-born in his next birth, with so much beauty that he might be admired by all who saw him, and that there should be none to oppose his authority: remaining for one month in this state and with this wish, he quitted his body, and was born in the *Sahasrára Kalpam* as a God *(Deva)* and enjoyed every felicity there for 18 *Sagaras* of years.

Afterwards *Maha Bala*, the *Arasu* of *Anandapura* in the Eastern Hemisphere of *Jambu Dwipa*, becoming disgusted with the world, went to *Prajápálana Jaina*, and obtained the rules of Asceticism from him, and performed the Penance of *Simha-vicririta*, and in the perfect state of a *Sanyási* quitting his earthly frame: he was born in the *Sahasrára Kalpa*, the pleasures and happiness of which world he enjoyed for 18 *Sagaras* of years.

Soma Prabha Raja, having descended from the *Mahendra Kalpa*, ruled over *Dwaravatipatana*, situated in the *Bharata Kshétra* in *Jambu Dwípa*, with a life of 42,000 years: his size was 90 yards length, his State Queen was called *Jayavati*, who on a certain night dreamt an auspicious dream: on the *Bhadrapada Nakshatra*, *Maha Bala Cherra* was born to her by the name of *Suprabha*, and to another of his Consorts named *Síta*, *Susena Cherra*, was born by the name of *Purushottama*, they were both surnamed, *Baladeva* and *Vásudeva*, the former was of a white color, and the latter of a blue color; they were each of the height of fifty yards, their lives were, to last for five-hundred thousand years, and they were ruling over the kingdom of their father.

In course of time *Madhú Kaitabha*, the king of *Varánasi Putana*, in the *Kási Désa*, sent word to them to become tributary to him, but they being unwilling to pay tribute, drove away the Ambassadors, whose Sovereign on hearing of the indignity they had suffered, assembled his army and came to give them battle: on meeting he flung his *Chakra* at *Purushottama*, which so far from hitting him, came and stood near him: *Purushottama* then picking up the *Chakra* in his turn, flung it at *Madhu Kaitabha*, who was slain by it: after which he became *Adhipati* of three *Khandas*, and ruling over the Kingdom for some time, *Purushottama* on his dissolution, leaving his body, his Soul went to Hell, but *Suprabha* after the

death of his brother being much grieved, went to *Somaprabha Kevali,* and received initiation from him, and acquiring the state of a *Kevali,* he obtained Beatitude. *Madhu Kaitabha,* also after his death went to hell.

IV.—*Sántinátha Purána.*

Karnáta language and Character, Palm leaves.

An account of the birth, actions, and final emancipation of the sixteenth of the *Tírthankaras,* also a *Chakravertti* or universal emperor, by *Kamala Bhava.*

V.—*Pushpadhanta Purána.*

Karnáta language and Character, Palm leaves.

History of the ninth *Jina,* in his first life as *Mahápadma,* son of *Padmanábha,* and in his second as a prince and sage, by *Gunaverma,* who is considered to have been contemporary with *Víra Velála Ráya,* king of *Dorasamudra.*

VI.—*Chaturvinsati Purána.*

Tamul language and Character, Palm leaves.

An account of various Sovereigns, peculiar to the legendary history of the *Jainas,* who flourished contemporaneously with the twenty-four *Jinas,* as *Vidyádhara, Mahábala, Vajrabáhu, Vajragarbha, Nábhi, Vrishabha, Bharata, Anukampana, Sripála, Samudravijaya, Srishena, &c.* In three books, by *Vírasoma Súri.*

VII.—*Harivansa.*

Karnáta language and Character, Palm leaves, incomplete.

An account of the family and exploits of ***Krishna,*** with brief notices of the acts of the *Kaurava* and *Pándava* Princes. It differs from the *Hari Vansa* portion of the *Mahábhárat* in the arrangement of the subject it comprises, but the legends are the same as those in the *Mahábhárat:* by *Mungarása.*

VIII.—*Nágakumára Cheritra.*

Karnáta language and Character, Palm leaves, four Chapters.

Legendary account of a Prince of Mathura, named *Nágakumára,* represented as contemporary with *Neminàth,* the twenty-second *Tírthankara,* by *Bahuvali kavi.*

IX.—*Jívandhara Charitra.*

Karnáta language and Character, Palm leaves.

Legendary history of a Prince named *Jívandhara,* son of *Satyandhara,* king of *Hemánga.*

X.—*Sanatkumára Cheritra.*

Karnáta language and Character, Palm leaves.

Legendary history of a Prince named *Sanatkumára,* as supposed to be related by *Gautama* to *Sreníka:* this personage is described as the son of *Viswasená,* king of *Hastinapura,* a *Chakravertti,* and saint: by *Kumara Bammarasa.*

XI.—*Bharateswara Cheritra.*

Karnáta language and Character, Palm leaves.

Legendary history of *Bharata,* the son of *Rishabha,* the first *Jain* Emperor of India: by *Retnákara Muni.*

XII.—*Manmatha Cheritra.*

Karnáta language and Character, Palm leaves.

Account of *Pradyumna,* an incarnation of the God of love *Manmatha,* as the son of *Krishna* and *Rukminí;* as far as it extends, it conforms to the legends of the Hindus: by *Mungarasa.*

XIII.—*Pújyapáda Cheritra.*

Karnáta language and Character, Palm leaves.

Legendary history of *Pújyapáda,* a celebrated writer and grammarian, the author of the *Kárikávritti;* a commentary on the aphorisms of *Pánini.*

XIV.—*Jinadatta Ráya Cheritra.*

Karnáta language and character, Palm leaves, six copies.

Legendary history of *Jinadatta Ráya,* who according to the testimony of inscriptions was king of *Humbúja,* in the *Bednur* country, in the beginning of the ninth century: by *Brammaya kavi.* Whatever might be expected from the preceding *Cheritras,* it might have been thought that this would have afforded something like historical in-

terest. It is however equally puerile with the rest. Although there can be no doubt that some of the personages, who are the subjects of these *Jain* legends, had a real existence, the circumstances ascribed to them are entirely the fancy of a late period, and relate little else than their birth, marriage, elevation to the throne, some imaginary feat of arms, their becoming the disciples of some of the *Tírthakaras,* their abandoning their power for a life of sanctity and their final emancipation. Thus, *Jinadatta* is described as the son of the Raja *Sahakára,* who marrying a new wife, conceives an aversion to his son, who becomes a voluntary exile: during his wanderings he founds the city of *Paumbuja* or *Humbujá,* and marries the nymph *Padmávatí.* He afterwards becomes king of his native city, and protects the *Jain* faith for a certain period, till his wife who was a *Nágakanyá,* or maiden of the serpent race, returns to *Pátála,* on which the king adopts the life of an ascetic, and after a period of abstract devotion, ascends to Heaven.

XV.—*Kalpasútra.*

a. Sanscrit Language—Devanágarí Character.

b. Paper—incomplete.

A translation and explanation of the *Jaina Prákrit* work, which contains the aphorisms of the sect, with the life of the last *Tírthankara* or *Mahávíra,* see A. R. vol. IX.

XVI.—*Gomatíswara Pratishthá Cheritra.*

Karnáta Language and Character—Palm leaves.

An account by *Chundraya Kavi,* of the erection of the image of *Gomatíswara,* by the king of Pandya, including some legends relating to the first *Tírthankara* and to *Bharata,* the first *Chakravertti,* the substance of the legend as relating to *Gomatíswara,* is given in Colonel McKenzie's account of the *Jains,* As. R. vol. IX.

XVII.—*Samyaktwa Kaumudi.*

a. Karnáta Language and Character—Palm leaves.
b. Tamul ditto ditto ditto.

A collection of tales overheard by *Uditodaya Raja,* as related by *Arhaddása* and his eight wives, the general purport of which is the adoption of the *Jain* faith by the narrators. By *Mungarasa.*

XVIII.—*Dhermaparíkshá.*

Karnáta Language and Character—Palm leaves.

Account of a conversation upon the nature of the Hindu Gods, and the religious observances to be followed by the *Jains,* between two *Vidyádharas, Manovega* and *Pavanavega,* by *Vratavilásí.*

XIX.—*Aparájita Sataka.*

Karnáta Language and Character—Palm leaves.

A tract of 100 stanzas on the religious observances held in estimation amongst the *Jainas,* by *Retnákara Amragalu.*

XX.—*Jinamuni Tanaya Nítisára.*

a. Karnáta Language and Character.

b. Another copy ditto.

The instructions delivered by a *Jain* teacher to his pupils on morality and religion, by *Chandra kirtti-chitti,* a native of Champa.

XXI.—*Arádhananíti.*

Karnâta Language and Character, Palm leaves.

The rules of religious and moral conduct, addressed to persons of the *Jain* faith, and of the *Vaisya,* the mercantile or agricultural class, by *Chandra-kírtti.*

XXII.—*Dhermámrita Kathá.*

Kernáta Language and Character, Palm leaves.

The philosophical and moral code of the *Jains* as related to *Sreníka* by *Gautama,* the pupil and disciple of *Verddhamána,* the last *Jina,* consisting of eight injunctions and four prohibitions, viz.

1. To discard doubt.

2. To perform acts without expectation of advantage.

3. To administer medicine to a person of superior sanctity when ill.

4. To have a steady faith.

5. To cover or palliate anothers faults.

6. To confirm the wavering faith of another.
7. To be kind to all of the same persuasion.
8. To convert others to the same belief.
9. Not to injure animal life.
10. Not to lie.
11. Not to steal.
12. Not to indulge in sensual pleasures.

By *Digambara Dása.*

XXIII.—*Dwádasánuprekshá.*

Kernáta Language and Character, Palm leaves.

An exposition of the *Jaina* doctrines regarding *Jíva* and *Atmá* or Life and spirit; under twelve considerations; by *Brammaya Kavi.*

XXIV.—*Tatwártha Sútra Vyákhyánam.*

Sanscrit Language, Grandham Character, Palm leaves.

An extensive exposition of the *Jaina* Doctrines as contained in the *Tatwártha Sútra:* the commentator is said to be *Víra Munni.*

XXV.—*Agama Sangraha.*

Sanscrit Language, Hála Kernáta Character, Palm leaves.

The practical ritual of the *Jainas* being a collection of prayers and formulæ for different ceremonial observances, as the consecration of temples, the worship of the images of the *Tírthankaras, &ca.*

XXVI.—*Homavidhána*

Sanscrit, Hála Kernáta Character, Palm leaves.

The mode of performing sacrifices with fire. By *Brahma Súrí.*

XXVII.—*Laghu Sangraha.*

Sanscrit, Hála Kernáta Character, Palm leaves.

A small ritual for oblations with fire to the nine planets, with directions for constructing the pits or holes in which the fire is prepared: by *Brahma Súrí.*

XXVIII.—*Dasabhakti Panchastuti.*

Sanscrit, Hála Kernáta Character, Palm leaves, defective.

A collection of prayers for different occasions, as those addressed to progenitors, expiatory prayers, prayers to be used in the morning, praises of the twenty-four *Tírthankaras, &c.* The prayers are ascribed to *Gautama* and other *Jain* teachers.

XXIX.—*Nityábhishekavidhi.*

Palm leaves, Grandham Character.

The manual on the times and mode of bathing &c. the images of the *Jinas.*

XXX.—*Chámundaráya Sataka.*

Sanscrit, Hála Karnáta Character, Palm leaves.

Legendary account of the Establishment of *Gomatisa,* by *Chámundaráya,* see No. XVI.

XXXI.—*Pratishthá tilaka.*

Sanscrit, Hála Karnáta Character, Palm leaves.

Rules for erecting, consecrating and worshipping the images of the twenty-four *Jaina Tírthankaras*: by *Rámachandra.*

XXXII.—*Surasa Sangraha.*

Sanscrit, Hála Kernáta Character, Palm leaves.

An extensive treatise on Materia Medica Disceases and their treatment, and pharmacentical preparations: by *Pújyapáda.*

XXXIII.—*Sákatáyana Vyákarana.*

Sanscrit, Hála Kernáta Character, Palm leaves.

A Grammar of the Sanscrit language, ascribed to the *Rishi, Sákatáyana.*

XXXIV.—*Chintámeni.*

Sanscrit, Hála Kernáta Character, Palm leaves.

A commentary on the Grammatical aphorisms of *Sákatáyana,* by *Yakshavermá.*

XXXV.—*Ganita Sástra.*

Sanscrit, Hála Kernáta Character, Palm leaves.

A work on Arithmetic, of a similar character and extent as the *Líláváti*: by *Vírácharya.*

XXXVI.—*Ganitasárasangraha.*

Sanscrit, Palm leaves, Grandham Character.

A work on arithmetic, by *Víra* or *Mahávíra áchárya:* it is divided into three portions, the first comprises the elementary rules, the second the Arithmetic of fractions, and the third square and cube roots.

XXXVII.—*Trilokasataka.*

Palm leaves—Kernáta Language and Character.

A short tract descriptive of the three divisions of the universe.

XXXVIII.—*Loka Swarúpa.*

Palm leaves—Kernáta Language and Character.

A short description of the universe, according to the notions of the *Jainas.*

XXXIX.—*Yatimòdal Nartakal.*

Plam leaves—Tamil language and Character.

Rules to be observed by the religious and secular orders of *Jains,* with some account of the chronology of the world, and of the kings of India agreeably to the *Jain* doctrines.

XL.—*Panchamárga Utpatti.*

Palm leaves—Tamil Character.

The origin of the five sectarial divisions of the *Jainas.*

XLI.—*Teru nutta Tandádi.*

Palm leaves—Tamil Language and Character.

A collection of hymns addressed to the *Jaina* divinity, worshipped at *Mailapur*, by *Teru-venkata.*

XLII.—*Jaina Pústaka Suchi.*

Palm leaves—Tamil Language and Character.

A List of *Jaina* Books.

XLIII.—*Jaina kovìl Vivaram.*

Palm leaves—Tamil Language and Character.

A List of the *Jain* temples in the Tundur district.

XLIV.—*Jaina kudíyiri Vivaram.*

Palm leaves—Tamil Language and Character.

A List of villages in the *Carnatic,* inhabited principally by *Jains,* and notices of their principal temples.

TAMUL BOOKS.

Pauranic and Legendary History.

I.—*Rámáyana.*

Palm leaves.

A Translation of the *Rámáyana* of *Válmíki,* by the poet *Kamban,* made according to the date given in the introductory stanzas in *Saka* 807, A. D. 885. According to one legendary history of the Translation, the author was patronised by *Kerikála Chola,* but Mr. Ellis states that he finished his translation in the reign of *Rájendra Chola,* at the date specified in the following verse. "In the year of the *Sacam* 808, (A. D. 886.) in the Village of *Vennei Nellúr* where flourished *Sadeiyen* (a great farmer, and the Patron of this poet) *Cambanáden,* presented the history of *Ráma,* which he had composed in the assembly of learned critics in the month of *Panguni,* and on the day (when the moon entered) the constellation *Atta.*" *Mirasi Right.* Appendix p. xvi. *Kamban* is said to have been a native of *Tiruvallur,* of the *Vallála* cast, or a division of *Súdras,* chiefly employed in

agriculture. He began to translate the *Rámáyana* at the age of 12, and completed five books by twenty-five. Other works ascribed to him, are the *Kamban Pádal,* the *Kánchivaram pilla Tamul,* a comment on some of the writings of *Avayar,* the *Chola Kurvanga,* a history of *Kerikála Chola,* and a Dictionary, the *Kamban Agaradhi:* he died at Madura in the 60th year of his age.

II.—*Rámáyana: Aranya & Kishkindhyá Kándas.*

Palm leaves.

The third and fourth Books of *Kamban's* translation of the *Râmáyana.*

III.—*Rámáyana Sundara Kánda.*

Palm leaves.

The fifth book of *Kamban's Rámáyana.*

IV.—*Yuddha Kánda.*

Palm leaves.

The sixth book of the *Rámáyana,* containing an account of the engagement between the forces of *Ráma* and *Rávana,* and the destruction of the latter.

V.—*Uttara Kánda.*

Palm leaves.

The last or supplementary section of the *Rámáyana* of *Kamban.*

VI.—*Rámáyana Váchya.*

Palm leaves.

A prose version of the *Rámáyana:* attributed also *Kamban.*

VII.—The *Mahábhárata.*

a. The Sabhá Parva, Palm leaves, 2 Copies,
b. The Udyoga Parva, Ditto.
c. The Yuddha Parva, Ditto.
d. The Mahápraathán Parva, Ditto.
e. The embassy of Krishna, Ditto, 2 Copies.
f. The Episode of Purúrava, Ditto.

Different portions of the great Sanscrit Poem, the *Mahábhárata* translated by *Vallipule Alvar,* one of the twelve chiefs of the *Rámánuja* sect of *Vaishnavas,* established in the *Dekhin.*

VIII.—*Sambhava Khanda* of the *Skanda Purána.*

Palm leaves.

The section of the *Skanda Purána,* which contains an account of the birth of *Kártikeya,* translated from the Sanscrit; by *Kasyappa Guru,* of *Kánchípur* or *Conjeveram.*

IX.—*Yuddha Khanda* of the *Skanda Purána.*

Palm leaves.

Translation of the section of the *Skanda Purána,* giving an account of the combat between the Gods under *Kártikeya,* and the Demons under

Táraka, and the destruction of the latter by the former; by the same author as the last.

X.—*Kási Khanda* of the *Skanda Purána.*

Palm leaves.

The section of the *Skanda Purána,* which gives a detailed account of the different holy shrines at *Kási* or Benares, and the legends which explain the origin of their sanctity. The translation is ascribed to a Prince of the *Pándya* race, or house of Madura, *Adivíra Ráma.*

XI.—*Brahmottara* Section of the *Skanda Purána.*

Palm leaves.

A translation of a division of the *Skanda Purána,* relating especially to the worship of *Siva,* and the efficacy of the emblems borne by his followers, by *Viratunga, Rája* of Tingasi.

XII.—*Bhágavat Purána.*

a. Palm leaves—b. ditto.

An abridged translation of the *Bhágavat Purána,* by *Chennaya Vadha.*

XIII.—*Viswakermá Purána Sangraha.*

Paper.

An abridgement of the *Viswakerma, Upaprána.*

XIV.—*Periya Purána.*

a. Palm leaves—b. ditto—c. Paper.

A collection of legends recording the devotion of sixty-three eminent disciples of the *Saiva* faith, as taught by *Jnyána Samandhar,* and the favour shown them by the deity at various places in the Peninsula, but especially at *Chidambara* or *Chelambram:* the persecution of the *Bauddhas* is here attributed to *Jnyána Samandhar.* In 56 chapters, or 4000 Verses, by *Chakkaliyar.*

XV.—*Teruvanda Purána.*

a. Palm leaves—b. Paper.

An account of an act of devotion of one of the *Chola* Princes, of great celebrity in the Peninsula, *Teruvanda* or *Teruganda* or *Teruvarunda Chola,* who commanded his son to be put to death for driving over and killing a calf accidentally in the street of *Teruvalur,* near the shrine of a famous temple of *Siva,* as *Tiyaga Ráya Swámí.* The boy having been accordingly slain, was restored to life by *Siva,* as a mark of his sense of the father's devotion.

XVI.—*Kánchísthala Purána.*

Palm leaves.

A Legendary account of the city of *Kánchi* or *Conjeveram,* the foundation of which is attributed

to *Kulottunga Chola*, the father of *Adonda Tondira.* It contains some celebrated shrines of the *Saiva* faith, in the temples of *Siva* as *Ekámreswara,* and of *Durgá* as *Kámákshi* which were repaired, if not erected by *Sankara Achárya.* This account is said to be a translation by the poet *Kamban* from the Sanscrit work on the same subject. This work, or the Sanscrit original, is very absurdly termed by Dr. Heyne, "the best, if not, the only geographical account of ancient Hindustan."

XVII.—*Arunáchala Máhátmya.*

a. Palm leaves—b. ditto.

Account of a sacred shrine of *Siva* at *Terunamale* or *Trinomallee* as *Arunáchaleswara* or *Tejalinga,* being dedicated to the emblem of that deity, as representing the element of fire. According to the legend it was on this spot that *Siva* appeared as a fiery linga to *Brahmá* and *Vishnu,* and desired them to seek his base, and summit; which they attempted in vain; in commemoration of which the Gods requested *Siva* to remain in a reduced form as a linga here, and erected the temple. The work also contains the *Pauránic* accounts of *Daksha's* sacrifice, the birth of *Párvati,* her marriage to *Siva,* her destruction of *Mahishásura,* and her becoming half *Siva's* body or *Arddhanáriswari* at the Aruna mountain; also the liberation of

different persons from penalties, and imprecations, by their worshipping at this shrine. The Temple was repaired by *Vajránkusa* king of Madura. The hill is termed *Aruna* or red, from the redness of the fiery *Linga* which originally appeared here, or from the red blossoms of the *Palás* tree, a forest of which trees grew over the mountain. Translated from the Sanscrit by *Yellapa Vadyar*.

XVIII.—*Vriddháchala Purána.*

a. Palm leaves—b. ditto—c. ditto—d. ditto—e. ditto.

Legendary description of a shrine of *Siva* on *Vriddháchala,* or the ancient Hill, *Verddhachalam* in the Carnatic, said to have been revealed for the devotions of *Brahmá*. *Agastya* is said to have here expiated the sin of devouring *Ilwala* and *Vátápi,* translated by *Yellapa Vadyar*.

XIX.—*Indrakíla Parvata Máhátmya.*

Palm leaves.

Legend of a double shrine of *Vishnu* and *Siva,* on a hill near *Valliama nagar* or *Vellum* in Tanjore, erected by *Indra* in expiation of the curse he incurred from *Gautama,* who resided originally on this spot, for the deception practised by the deity on the wife of the sage. The town was afterwards founded, it is said by *Kála Kantha Chola,* and named after his mother *Valliámá.* Translated by *Muragappa.*

XX.—*Sivandhi Sthala Purána.*

a. Palm leaves—b. Paper ditto.

A Legendary account of the celebrated temple at *Trichanapali,* in 12 sections, as supposed to be related by *Gautama* to *Mátanga* and other sages. The rock is said to have been a splinter of *Mahameru,* blown by the Deity of the wind from the peak of that mountain. It was afterwards the residence of *Trisira,* one of *Rávana's* generals, whence its name *Trisira málè* or *Trisirapalli* corrupted into *Trichanopoly. Ráma* in his conquest of the Dekhin took it, and he worshipped at the shrine of *Siva* as *Trisirapallináth,* an image set up by the *Rákshasa.* It was next celebrated as the residence of *Sarama Muni,* who decorating his garden with *Sivandhi* plants, brought from *Pátála,* the place was known as *Sivandhí parvata. Sarváditiyachola* having come from the north of the *Káveri* hither, founded along the Southern bank of that river, the city of *Wariur.* One of his successors having forcibly taken from the garden of *Sarama muni,* some of those flowers which he cultivated for the purpose of offering to *Siva,* the *Muni* pronounced an imprecation on him, in consequence of which *Wariur* was buried beneath a shower of dust. The Queen alone escaped, and in her flight was delivered of a male child: after some interval, the chiefs of the *Chola* kingdom proceeding to elect a king, determined by advice of the *Muni* to crown

whomsoever the late monarch's elephant should pitch upon. Being turned loose for that purpose, the elephant discovered and brought to *Trisira-málè,* the child of his former master, who accordingly became the *Chola* king, the whole being the work of the favour of the Deity worshipped on this mountain.

XXI.—*Awaryar kovil Máhátmya.*

Palm leaves.

Legendary account of a temple at *Awariar koil* near *Chidambara,* said to have been founded by *Mánikya Vásaka,* the minister of *Arimerdana,* king of *Madura:* the work also contains the story of *Mánikya Vásaka,* the marvels wrought in whose favour by *Siva* are narrated by *Sonnerat* in his account of the Hindu festivals. It may be here observed, that notwithstanding *Sonnerat's* work contains many inaccuracies, and is disfigured by the use of provincialisms in the terms of the Hindu Mythology and religion, it continues to be the only authority worthy to be consulted on these subjects, as observable in the south of India.

XXII.—*Vedapuri Sthala Purána.*

Palm leaves.

Account of a temple of *Siva* at *Vedapuri* called also *Rudrapuri, Brahmápura* or *Trivatur* near *Chilambaram,* where *Siva* is said to have appeared

in the disguise of a Brahman, and taught the *Vedas* to the *Rishis*, or rather the *Agamas* and *mantras* or mystical portion, which it is said he translated into Tamul, and then disappeared, by entering into a *Linga* at this place, in consequence of which he has been since worshipped here as *Vedapuríswara*. The Legend comprises the usual stories of the marriage of *Siva* and *Párvatí*, and the birth of *Kártikeya* and *Ganesa*, and illustrations of the efficacy of the shrine as shewn in the boons obtained there by *Brahmá*, *Chandra*, *Ráma*, *Náreda*, and others, also an account of the defeat of the *Bauddhas*, by *Jnyána Samandhar*. Translated by *Appana Sundara Mánikya Vásaka*.

XXIII.—*Tribhuvana Sthala Purána.*

Palm leaves.

Legendary account of a shrine of *Siva* as *Tribhuvaneswara* in the vicinity of *Chidambaram*, and of various sacred temples along the *Valar* river, attributed chiefly to *Kulottunga chola* and *Kerikála chola*.

XXIV.—*Nalé Sthala Purána.*

Palm leaves.

Account of a shrine where *Siva* is worshipped as the *Pancha Linga*, or in the five types of the elements; erected it is said by *Jayamkonda chola*. It is also called *Mayúra Kovil*.

XXV.—*Chitrakúta Máhátmya.*

Palm leaves

Legend of the hill of *Chitrakote* in *Bundelcund,* the temporary residence of *Ráma,* and the site of a number of temples to which Pilgrimage is made.

XXVI.—*Madhyárjuna Máhátmya.*

Palm leaves.

Legend of a *Siva Linga* at *Madhyárjuna,* between the *Kaverí* and *Coleroon* rivers, where *Víra-chola* it is said was released from the sin of accidentally slaying a Brahman.

XXVII.—*Perawoliyár Purána.*

Palm leaves.

A translation of the *Hálásya Máhátmya* or *Madura Purána,* giving an account of that city and the sixty-four sports of *Siva,* see page 91. By *Puranjote Mahámuni.*

XXVIII.—*Tirapásura Sthala Purána.*

Palm leaves.

An account of Tripasore; the town and temple of *Devi,* there, are said to have been erected by *Kerikála Chola.*

XXIX.—*Sriranga Máhátmya.*

Palm leaves.

Account of the celebrated temple of *Sriranga* or *Seringham*, between the branches of the Kaveri, opposite to Trichinopoly. It's sanctity arises from its being supposed to be the spot where *Vibhíshana* deposited the *Vimána*, and image of *Vishnu* as *Sriranga*, which *Vishnu* gave to *Brahmá*, and *Brahmá* to *Ikshwáku*, from whom they descended to *Ráma*, and by him were presented to *Víbhíshana*. The erection of the present temple is ascribed to one of the *Chola* Princes: by *Nangaya.*

XXX.—*Tiruvattura Koshamangala Purána.*

Palm leaves.

Account of a shrine of *Siva* at *Trivatúr*, as *Mangaleswara*, with various legends exemplifying the virtue of the ashes of cowdung, *Rudráksha* beads, and other *Saiva* insignia.

XXXI.—*Valliyammá Purána.*

Palm leaves.

Legend of a goddess named *Valliyammá*, the bride of *Kártikeya*, worshipped in the Dekhin especially at Chilambaram. This tract is rather the history of the birth, and exploits of *Kártikeya*, in which his marriage with the daughter of a hunter named *Valliyammá*, an incarnation of *Párvati*, is one of the incidents: by *Múrtti.*

XXXII.—*Palani Purána.*

Paper.

Legendary account of several sacred shrines in Dindigul, at *Palani, Sivagiri* and *Varáhagiri,* the site of temples of *Siva* and *Kártíkeya,* to the latter of whom the legendary anecdotes chiefly relate.

XXXIII.—*Támraparni Máhâtmya.*

Paper.

Legendary account of the *Támraparní* river, which is said to have been brought by the sage *Agastya* from the north, and an account of the different holy *Lingas* on both banks of the river, from its origin in the Travancore mountains along its course through Tinnavelly to its junction with the sea at Pennacoil.

XXXIV.—*Jambukeswara Sthala Purána.*

Paper.

Legendary account of the celebrated shrine on the south of the Kaveri usually termed the *Jambukisma* Pagoda. According to the legend it is named from *Jambu* or *Jambuka,* a *Muni,* who presented a *Jambu* or Rose apple to *Siva,* who after putting it into his mouth, spate it out again on the Earth. The *Muni* picked it up and placed it on his head, which act of veneration pleasing the God, he consented to reside on the

spot where the rejected fruit alighted. *Párvati* having incurred *Siva's* displeasure, was sentenced by him to reside on Earth at this spot, where she is worshipped as *Akhilándeswarí,* the sovereign of the universe. The *Linga* is called *Amriteswara* and *Kailaséswara,* or, after the *Muni* by whom it was set up, *Jambukeswara.*

XXXV.—*Padmáchala Máhátmya.*

Paper.

Legend of the shrine of *Siva* as *Padmagiríswara,* or the Lord of the mountain *Padma,* and of his *Sakti* or Goddess named *Abhirámi Devi,* on the western coast, near *Gokerna.*

XXXVI.—*Srikarani Purána.*

Paper.

Legendary account of the origin of the accountants of *Tonda Mandal,* who are said to be descended from *Brahmá* and *Saraswati,* who having incurred the displeasure of *Durvásas,* were born on earth, as the *Brahman Atreya,* and Princess *Sugunamálá.* In their new birth, they were again married, and had sixty-four Sons, who accompanied *Chenne Chola,* when he first marched from the north of India to *Tonda Mandala.* The *Chola* prince distributed the villages to sixty-four tribes of Brahmans, and appropriated one share of each endowment to the descendants of *Atreya,* to keep the

accounts. The legend is said to be taken from the *Brahmánda Purána,* and translated into high Tamul by *Narakíra,* one of the *Sanghatar* of Madura, at the request of *Karanikula chúra Nayana,* the minister of the Pandyan king: whence it substance was composed by *Guruvappam,* a Brahman of the tribe of *Gautama,* and *Sútra* of *Aswaláyana.*

XXXVII.—*Násiketu Purána.*

a. Palm leaves—b. ditto.

Legendary account of *Násiketu,* the son of *Divya Muni,* his visit to Naraka or hell, and devotion to *Siva.*

XXXVIII.—*Mupuntoti Wollé.*

a. Paper—b. Palm leaves.

Manuscript *a.* contains an account of the erection of the Fort and various Temples at *Arkat,* by *Vírasambhu Ráya,* and the construction of a canal which supplied that city with water by thirty branches filled from thirty, *(Mupattu,)* reservoirs. The same contains also doctrinal injunctions to the *Jangamas.* Manuscript *b.* besides describing the powers of the form of *Siva* worshipped here, specifies the endowments granted to the temple.

XXXIX.—*Tiruvadetur Kovil kathá.*

Palm leaves.

Legendary account of the founding of the temples of *Siva* and *Párvatí*, at *Tiruvadetore*, south of the *Kaveri*, by *Muchukunda Ráya*, originating in the favour of *Parvati* to *Nandi*.

XL.—*Warayur gráma Vernanam.*

Account of the village of *Warayur*, and the temples there of *Vilwana'th*, *Kadambeswara*, and *Tirukaliguna*, and the inscriptions found there.

XLI.—*Vishnukánchi Kovil Vernanam.*

Palm leaves.

An account of the temple at *Kánchí*, dedicated to *Vishnu* or *Varadaswámí*, the different festivals celebrated in honor of him, and the mode of performing worship.

XLII.—*Cholangipur Perumal Kovil Kathá.*

Palm leaves.

Account of the daily offerings in the temple of *Vishnu*, at Cholangivaram near Chittur in the district of Arcot.

XLIII.—*Tiruvalliyánam Kovil Máhátmya.*

Palm leaves.

Legendary account of the founding of a temple to *Siva*, as *Kaparddíswara*, at a place on the bank of

the *Kaveri,* by *Haridhwaja chola,* and the power of that divinity.

XLIV.—*Totiya Madura Valiyamman Máhátmya.*

Palm leaves.

Legendary account of a form of *Kálí,* who appeared in a vision to *Kanada* a *Pandaram,* at Chilambaram, telling him she had came from *Madura,* to see the *Akhanda Kaveri,* the single or undivided stream, and directing him to erect a temple to her on the bank of the River, with particulars of the grants made to the shrine.

LOCAL HISTORY AND BIOGRAPHY.

I.—*Chola Máhátmya.*

Paper.

This and the works ensuing profess to record the history of the Princes of *Chola,* an important division of the Peninsula, from which the Eastern Coast appears to derive its appellation, Coromandel, *Chola,* or *Chora-mandal.* It seems to have been known to the ancients as the *Regio Soræ* and *R. Soretanum.* According to local designations, the *Chola* country is bounded on the east by the Sea, on the south by the Vellar River, by the *Kutakeri* on the west, and *Yanadu* or *Pennar* on the north. This would include the whole of the country known as the Carnatic below the Ghats, and excludes the more southern countries which are ordinarily supposed to be signified by *Chola* or *Tanjore.* It appears, however, that the limits of the kingdom varied at different periods, and in the time of *Ptolemy, Arcot* was the capital—at a later date

Wariur near *Trichinopoly,* next *Kumbhakona,* and finally *Tanjore,* was the residence of the *Chola* Princes.

The accounts of the *Chola* kings are very numerous, very confused, and very contradictory. The work here adverted to professes to be translated from the *Bhavishyottara Purána,* of which however it never formed a portion, by order of one of the Mahratta Princes of Tanjore, *Sarabhájí.* It gives an account of 16 kings, or *Kulottunga, Deva chola, Sasisekhara, Sivalinga, Vira, Kerikála, Bhíma, Rájárájendra, Víramártanda, Kírttiverdhana, Vijaya, Kanaka, Sundara, Kalakala, Kalyána, Bhadra.* Several of these are of great celebrity, and their names occur in numerous inscriptions in Colonel Mackenzie's collection, in which however the only dates given are those of the years of their reigns. Authorities are much at variance, as to the times at which they lived, and *Kulottunga* the first of the above series, is placed in the beginning of the *Kali* age, in the beginning of the sixth century, in the beginning and in the end of the eighth, and even in the ninth. If any trust is to be placed in the above list of Princes, he may have reigned in the eighth century. *Rájendra* the patron of *Kamban,* and seventh from *Kulottanga,* reigning in A. D. 886, see page, 163. At the same time Mr. Ellis *(Mirasi Right)* observes, that *Víra Chola,* the fifth prince from *Rájendra,* reign-

ed about A. D. 918, and yet *Víra* in the above list precedes *Rájendra*. Some accounts however make *Kullottunga*, the Patron of *Kamban* and *Víra* is the fifth of the dynasty, reckoning from *Kulottanga*, who as cotemporary with the Poet, may have reigned about the end of the ninth century. It is not impossible that he was the same with that *Rajendra*, who patronised *Kamban*, for *Kulottunga* means "the exalter of his race," and *Rájendra*, is only "Prince of Princes :" as Titles, these were no doubt applied to different individuals, and we have a *Vishnu Verddhana, Kulottunga Chola*, as late as the end of the 11th century : hence arises much of the confusion which pervades all the accounts of the *Chola* kings. It is not unlikely however, that the prince more especially known as *Kulottunga Chola*, reigned at the end of the 9th century, or even later, for *Kerikála* the sixth of the list, is made in various traditionary accounts, the persecutor of *Rámánuja*, and dying in consequence, in the early part of that reformer's career, which appears to have been about the beginning of the 12th century. It must be observed, however, that some lists interpose eight, some thirteen, and some sixteen Princes, between *Kulottunga* and *Kerikála*, and in one list, *Kerikala* is placed seventeen generations *before Kulottunga*, making an extreme variation of thirty-three generations, which it will require more ingenuity than can be here pretended to,

to reconcile, on the whole, however, the weight of testimony places that Prince, who is best known as *Kulottunga Chola,* about the end of the ninth, and beginning of the tenth century.

This work is more of a legendary than a historical character, and is intended to record the devotion of various Chola Princes to *Siva,* as shewn in the consecration of different *Lingas.* *Kulottunga* is said to have erected a Temple to *Tungéswara,* whence his capital was called *Tungapur* or *Tanjore.* *Sasisekhara* erected a causeway or bridge over the Kaveri river. *Siva Linga* having killed a calf by accident, was put to death by his father, but restored to life by *Siva.* *Kerikála* brought the *Vrihadíswara Linga* from the *Nermada,* and built a temple for it, by which act of piety he was cured of the leprosy. *Rájárájendra* subdued various countries and erected numerous temples. *Víramártanda* propitiated *Konkanesa.* *Kírtti Verdhana* obtained progeny by worshipping *Kártikeya.* *Kanaka* prevailed upon *Eránda Muni* to fill up a gulph, through which the water of the Kaveri disappeared. *Sundara* expiated the crime of accidentally killing a Brahman by veneration to *Madhyarjuna.* *Kalakala* was raised to the heaven of *Siva,* by *Bhaktitushteswara,* or the Lord pleased with faith, and *Bhadra,* obtained the like end by devotion to the same deity. The last section gives some account of the different holy places of the

Saiva faith in the country along the Kaveri, or immediately to the south. The work is also styled the *Vrihadíswara Máhátmya.*

II.—*Chola Purva Pattáyam.*

a. Paper—b. Palm leaves.

A history of some of the Chola kings, according to the *Kal-vetu,* or records professedly derived from inscriptions, of Kanchi.

According to this authority, the first *Chola, Chera,* and *Pandya* Princes, or *Virachola, Bala Chera* and *Vájranga Pándya,* were born by command of *Siva* for the destruction of *Sálivàhana,* who encouraged the *Bauddhas,* and persecuted the Brahmans. After clearing the site of *Kánchi,* which had become a wilderness, and restoring the ancient Temples of *Ekámreswara* and *Kámákshi.* they proceeded against *Sálivàhana,* who they insisted should leave his capital, *Trichinapali,* and return to his former metropolis, *Bhoja Rayapur* in *Ayodhya* or Oude!! As he refused, they attacked *Trichinapali,* took it, and put *Sálivàhana* and all the *Bauddhas,* except a few who fled beyond Sea to the eastward, to the sword. As *Sálivàhana* was a Brahman, the *Rajas* to expiate the sin of slaying him, built an infinine number of temples to *Siva* and his bride. These transactions are placed in the *Kali* year 1443, or 1659 before Christ, and 1737 before *Sálivàhana* reigned, agreeably to the Æra,

which dates from his reign or A. D. 78. After *Virachola*, it is said, twenty-five Princes reigned to *Uttama Chola*, the twenty-sixth, whose capital was *Wariur*, and who deviating from the faith of his predecessors, had his Capital submerged by a shower of dust, the same Story being told of him as is narrated in the *Sivandhi Purána*. The wife of *Uttama*, then pregnant escaped, and was delivered of a son with whom she lived twelve years in obscurity. At the end of that time the nobles of the *Chola* kingdom agreed to leave the election of a Prince to the choice of the late *Raja's* elephant, who after some search discovered the Son of *Uttama*, amongst a number of boys, raised him on his trunk, and carried him to *Tiruvatur*, to the Temple of *Tiyaga Ráya*, where he was recognised as Sovereign, and raised to the throne by the name of *Kerikála Chola*. This is said to have happened in the year of *Kali*, 3567 or A. D. 466. This part of the story is told also of the son of *Sarvâditya Chola*, in the *Sivandhi Purána*, and of *Mayúravermá* in the *Mayúra Cheritra*. *Kerikála* is said to have put his son to death for driving over a calf in the streets of *Teruvalur*, being here identified with *Teruvarunda Chola*. For this he was punished with madness, to cure him of which *Kámákshi* assumed the form of a priestess, and directed him to build and endow 360

Sivâlayas or Temples of *Siva* as the *Linga.* Similar endowments were granted by the *Chera* and *Pándya Rájas,* the particularisation of the chief of which forms the remaining, and much the largest portion of this work.

III.—*Choladesa Púrvika Cheritra.*

Paper.

A treatise on the ancient history of the Chola kings written in answer to Major Mackenzie's enquiries, by *Vedhanáyaka,* a native christian in his employ. This tract is written in a spirit unfriendly to the usual pretensions to high antiquity, and with some critical acumen, as may be judged from the following, which is given in the writer's own words; "Upon enquiring from well informed Natives, and men of letters, I find their replies very contradictory. Some say sixty-four Chola Princes have governed the Country, some say sixteen, and some extend the line to the incredible number of 84,000. The account I have lately transmitted specifies only sixteen, whose joint reigns are made to amount to 1172 years: the book alluded to, I take it, contains not above one part in four of truth, and the other three parts are at variance with each other. The most accurate statement appears to be that of forty-four Princes, who reigned 2136 years. Of these, the last, *Kulottunga* gave his only daughter in marriage to

Varaguna, the forty-eighth Pandyan Prince, who thence succeeded to the sovereignty over *Chola* and *Tonda*, as well as *Pándya*. Eleven Princes of his family reigned 570 years, making altogether 2706 years." He also maintains that *Kulottunga*, was the last, not the first of the *Cholas*, and makes him contemporary with the Poet *Kamban*. He notices however the different system, which makes him the first of sixteen Princes, whose reigns are said to extend from the year of *Kali* 3349 to 4508 or A. D. 248 to A. D. 1407. The last Prince was named *Pattira Chola*. These Princes built or repaired the temples of *Sriranga, Jambukeswara, Terumalei, Tungeswar, Vrihadíswar, Someswara, Rámeswara,* and many others. The author admits that he is not able to give a particular account of the forty-four *Cholas*.

In this work, also, the author denies that *Agastya,* invented the Tamul language, and asserts that his medical works are written in a poor, and low style—very inferior to that of *Kamban*. The grammatical work in 80,000 *Sutras*, or aphorisms ascribed to him is pretended to be lost, and the only work of the kind known is the supposed abridgement of it by *Tolgappya*: another Grammar is said to originate with the work of *Agastya*, that of *Mánikya vásaka*. The principal classics of the ancient Tamul were *Samanal*, that is, *Jains*, or *Bauddhas*, most probably the latter.

The comparatively modern date of the *Chola* Princes is inferred, with much reason, by the writer from the perfect state of the buildings ascribed to them, and the freshness and frequency of the traditions relating to them, which are current in all parts of the Peninsula.

IV.—*Cholamandala, Tondamandula, Pándya-mandala Rájákal.*

Palm leaves.

An account of the Princes who governed the countries of *Chola, Tonda,* and *Pándya.* According to this tract, the whole of these three countries were comprised in the *Dandaka* forest, the habitation of foul fiends, and pious anchorets only. After the extirpation of the former, *Ráma,* to expiate the sin of slaying *Rávana,* a Brahman, erected the temple of *Rámeswara,* to which, numbers coming from upper Hindustan in pilgrimage, settled in this part of India, and first cleared, and cultivated the country. Amongst there was *Mathura náyaka Pándya,* a man of the agricultural tribe from the north of India, who colonized the country along the *Vygi* River, and founded the city of Madura: from him forty-seven Princes descended who reigned in succession for a period of 2137 years. In like manner, the country along the *Kaveri* was first cleared, and occupied by a colonist from *Ayodhya,* or Oude, named *Tayaman Nalei Chola,*

who founded a city at *Trisirapuri* or *Trichinopoli.* The forty-fourth Prince from him was *Kulottunga Chola,* who had a son by a dancing Girl, or as he gave out by a *Nágakanyá,* a nymph of *Pátála.* In consequence of his illegitimacy, the chief People opposed his being appointed as *Yuva Rájá* or young King, and on this account his father gave him a tract of newly cleared ground from the *Pennei* River to *Ka'ahastrí,* constituting the *Tonda Mandala,* the Capital of which was *Kánchi.* The following account of *Tonda Mandalam,* and its limits is taken from Mr. Ellis's tract on Mirasi Rights, a work previously referred to, and almost the only contribution by European Scholars to the ancient history of the Dekhin, upon which any reliance can be placed.

Tondei, or with the addition of mandalam, *a province, country,* Tonda-mandalam, of which Cánjipuram (Conjeveram) was the ancient capital, takes its designation from a shrub of the same name with which it abounds. It is called also Valanádu, or Tondei-vala-nádu,* *the extensive district,* whence the Shózha princes took one of their titles, Valavan or Valanáden; this name it probably received in latter times when by successive conquests it's boundaries had been extended far beyond those which will be presently noticed. This country is stated to have been covered by part of the extensive wilderness called in the *Rámáyanam,* Dandacáranyam *the forest*

* This name is sometimes given, to Sózha-nádu itself, or rather to the whole of it's territories, when it had become far more extensive than any of the other Tamil Kingdoms.

of the punisher, and to have been inhabited originally by the *Curumber,* a pastoral and half-savage tribe, but sufficiently advanced towards civilization to have chiefs of their own, each of whom resided in a fortified place, having a district of greater or less extent under it's jurisdiction, denominated *Cót'tam,* from *Cót'tei a fort;* of these there were twenty-four, and they consitute the largest of the subdivisions of the country hereafter noticed. This race was exterminated (in lower Tondei at least, some still remain in upper Tondei) and a tribe of agriculturists, the Vélál'er, or Vel'lál'er, established in the country by A'danda or Tondamán Chacraverty, the son or brother of one of the kings of Shózha-man'dalam, the southern portion of which constitutes the modern province of Tanjore at a very early period; possibly before the commencement of the Christian èra, as many of the names by which places are now known, and which seem to have been imposed by these colonists, are to be found in Ptolemy's tables.

The Velláler of Tonda-mandalam, were at their first settlement divided into three tribes.—The first were the Condeicatti Velláler, so named from tying the hair in a tuft on the crown of the head instead of leaving a small lock, Cudumi, behind, as worn in this part of India, or before, as worn in Malayálam. These it would seem A'danda Chacraverti found in the country, scattered over it in distant settlements where the land had been sufficiently cleared and reclaimed to admit of agricultural pursuits.—The second, Shózha Velláler, accompanied the prince into Tonda-mandalam, but tradition says that few remained, the others being disgusted by the difficulty experienced in clearing the ground, and the small profits resulting from their labours.—The third were the Tuluva Velláler, who had emigrated from Tuluva-nádu, situated on the western coast of India, and known by it's modern misnomer of Cannada or Canara; these constituted by far the greater body of

the settlers, and were induced to remain and bring the whole province into cultivation by the peculiar privileges (the Cánimányam, Méreis, &c. still enjoyed by their descendants) politically conferred upon them by A'danda Chacraverti.— Each of these tribes hold at present Mírási in Tonda-mandalam; the Tuluva Velláler in a greater, the Condeicatti and Shózha, each respectively, in a less proportion, and, until the termination of the Tamil government, none but Velláler possessed, or were qualified to possess landed property in the province.

The extent and boundaries of the country thus settled, the number of the settlers and it's variation in population and prosperity in after times are to be traced, not by vague tradition only, as is too commonly conceived to be the case with respect to the remains of Indian history, but in writings of different periods, as substantially authentic, probably, though intermixed with undisguised fable, as the records of most other Countries.

The two following memorial verses state the boundaries of Tonda-mandalam: the first is ascribed to Auveiyàr, a Tamil poetess of high renown.

To the west the Pavazha-malei; Vengad'am to the north;
The straight shore of the resounding ocean to the east; and high in renown
The Pinágei to the south; in extent twenty cádams;
Know these to be the boundaries of the excellent Ton'dei Nád'u.

The Pavazha-malei, or coral mountains, are the line of the eastern Ghâts; Vengadam is one of the names of the sacred hill of Tirupati; Pinágei (Pinácà) is the Sanscrit name of two rivers, which both rise in the mountains of Nandidurg; the

northern passing by Penaconda and through the district of Nellùr, the southern disemboguing near Cuddalùr, the latter is here meant. Measuring a *straight* line from the extremity of the Pulicat-lake, where Srìhari-Cóttei, the most northern of the Tonda-mandala villages is bounded by the Swerna-muc,hi river, to the mouth of the Pinágei, the distance, will be found to be almost exactly twenty cádams, or reckoning the cádam eight miles, one-hundred and sixty miles. The boundaries here stated embrace only the country, below the Ghâts, forming a considerable portion of the extent called by the Mohammedans, and after them by Europeans, commonly, but very erroneously, Carnatic-payenghât.

The Shéyáru to the south; the sacred Vengadam to the north;
The inexhaustible ocean, O ye who resemble fawns! to the east;
The mountains of the bull to the west; of Tondei nád'u
They agree that this is the extent.

Shéyáru* is a Tamil name of the River before called, Pinágei; the mountains of the bull, Idabagiri, are the range of hills on the southern extremity of which stands the fortress of Nandidurg. The boundaries here indicated extend, therefore, much farther to the westward than those stated in the preceding verse, and the whole province may be naturally divided into upper and lower Tondei; the latter being as already stated; the former, constituting the north-eastern districts of the country now under the dominion of the Rájà of Maisùr, comprehends the Pergannahs of Colàr, Bara Balapùr

* There are two rivers called Shéyáru; one, taking it's rise below the Ghâts, joints the Palàr at Tiru-muccudel, a little to the east of Canjeveram; the other, the Enáttu-Shèyàru, the Shéyáru, of Enádu or Ezha-nád'u, the ancient name of the country to the south and west of upper Tondei, is the river here meant and is the same as the southern Pinàcà or Pen'nei.

and part of Penaconda and of the Subah of Sira, or Carnatic bala-ghât Bijapuri, according to the modern Mogul subdivision of the Country.

Of the following extracts, the first is from a well known work; the two next are, also, ascribed, to Auveiyàr; and the two last belong to the great body of traditional stanzas current in the Tamil countries. The list of Cót'tams and Nád'us have been obtained from persons attached to the Matam of the Nyána-prácàsa Pandáram of Cánjipuram, to which establishment fees are payable throughout the province of Tondamandalam.*—I must here observe that the Tamil St,hala Puránas, after passing the fables of mythological periods, with which they usually commence, and gaining the bounds of rational chronology, contain much of what may be considered as the real history of the country, though still obscured occasionally by allegory and distorted by extravagance.

FROM THE TIRUCAZHICUNDA-PURA'NAM.

To the northward of the river Pennei where the bees sip the honey of the fresh flowers;

To the southward of Cálatti (Cálastri) which resounds with the roaring of startled lions;

To the westward of the cool shores of the ocean; and to the eastward of the coral mountains;

I have thus generally described the extent of the prosperous country of Tondíram.

Tondíren, the chief among the leaders of the demon bands of the three-eyed deity, having governed it,

This country became Ton'dira-nád'u; when it was defended by Dan'daca-vénder,

It became accordingly Dan'daca-nád'u; and when Shózher of the family of the sun,

* These lists it has not been though necessary to insert. H. H. W.

Who was Ton'deimàn adorned by garlands of flowers, extended his protection to it, it became Tòn'dei-nád'u.

Stanzas by Auveiy'ar.

Malei-nád'u (the hilly country) abounds in elephants; the renowned Shózha-val'anád'u† abounds in rice; the southern country,‡ of which Búzhiyen is sovereign, abounds in pearls; and the well-watered fields of the excellent country of Tondei abound in learning men.*

The whole earth may be compared to an expanse of wet-land:

The several countries of the earth, marked by their boundaries on the four sides, are cultivated fields within it;

Ton'dei-val'a-nád'u is lofty sugar-cane in one of these fields;

The chief Towns of this country are the crude juice of this sugar-cane;

Cachckipuram (Canjiveram) and its vicinity are like a cake of unrefined sugar obtained by boiling this juice;

And a large concretion of refined sugar in the midst of this cake

Represents the interior of Cachchi, where the bull-borne Deity resides.

A Stanza.

It (Tond'ei-nád'u), contains twenty-four Cót'tam, seventy-nine Nád'u, and one thousand nine-hundred Nat'tam (townships) beautified by the leaves of the palm: the families (gótrams) of ancient descent are twelve thousand, but it is impossible to declare the numbers of the Vel'lál'er in the country.

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* Malayalam and the district now called Coyembettùr (Coimbetore).

† Tanjore and the districts immediately to the north of the Col'lid'am (Coleroon).

‡ Madurei and it's dependencies.

According to our authority, *Tonda*, as well as *Chola* came into the possession of the *Pándya* Princes, by the marriage of *Kulottunga's* legitimate daughter with *Varaguna Pándya*, and remained subject to them 570 years.

The work contains also some account of the people of *Marawa*, who it is said were originally a Colony of Fishermen from Ceylon, settled at *Rámeswara*, and on the opposite coast, by *Ráma* to guard the temple. They were made slaves by the new Colonists, and long continued to be subject to the *Pándya* Princes: at length becoming numerous, they rose against their masters, and established themselves under their own Princes, the *Setupatis*, or Lords of the straits, the *Chandra* or *Sender bandi*, apparently of *Marco Polo*. For eleven generations the *Setupatis* were Lords paramount, even over *Madura*, and the *Pándya* Princes were reduced to the condition of feudatories, untill the whole of the kingdom fell under the *Marawa* power for three reigns, when they were driven to the south of the *Kaveri* again by the *Kurumba* Prince of *Alakapuri*, and finally *Madura* and *Tanjore*, were taken from them by the officers of the *Vijayanagar* Kings. The former continued under the *Nayaks* of *Madura*, and the latter was occupied by the *Mahrattas*, untill both came under subjection to European power.

V.—*Kalingattu Bharini.*

a. Paper.—b. Palm leaves.

A professedly poetical account of the subjugation of *Kalinga,* by *Kulottunga Chola,* but the work consists chiefly of the praises of *Ganesa* and *Deví,* and a description of poetical or rhetorical ornaments. Some panegyrical notice of *Kerikála, Víra,* and *Kullottunga Chola,* occurs, but nothing than can be regarded as history. The latter is made to recover *Kalinga* from a Mohammedan prince.

VI.—*Paralamuvan terhal.*

Paper.

A Poetical account of the actions of *Vikrama Chola, Kulottunga Chola,* and *Rájendra Chola,* especially of their founding, and endowing *Saiva* temples, by *Uttaga Kuten.*

VII.—*Pándya Rájákal.*

a. Paper—b. Palm leaves.

A history of the *Pándyan* Kings, or Sovereigns of Madura, in thirteen Books: chiefly of a legendary, and sectarial character. It begins with *Kulottanga,* in the year of *Kali* one-thousand, and records anecdotes of the following Princes, *Anantaguna, Kálabhúshana, Rájendra Pándya, Rájeswara, Gambhíra, Vansapradípaka, Puruhutajit, Pándya Vamsapátáká, Sundareswara,*

Pádasekhara, Varaguna, Rájendra, Suguna, Chitraratha, Chitrabhúshana, Chitradhwaja, Chitravermá, Chitrasena, Chitravikrama, Udanta, Rájá Churámani, Rája Sárdúla, Kulottunga, Yodhana pravíra, Rájá Kunjara, Rájá Bhayankara, Ugrasena, Mahásena, Satrunjaya, Bhímaratha, Bhímaparákrama, Pratápa Mártanda, Vikrama Kunjaka, Yuddha Koláhala, Atulavikrama, Atula Kirtti, Kirttivibhúshana. Vamsasekhara and *Vamsachurámani,* or thirty-nine of the seventy-four Princes, which tradition usually ascribes to the *Pándya* Dynasty. With the exception of the first three, of *Varaguna,* and the two last, the notice of these Princes is restricted to the simple enumeration of their names, and the stories found in the accounts of the others, are most commonly miraculous legends, illustrating the power of the tutelary deities of the *Pandyan* Kingdom, *Párvati* and *Siva,* combined as *Minákshi Sundareswara.* The last five chapters are devoted to marvellous anecdotes of the College of *Madura,* founded by *Vamsa Sekhara,* for the cultivation of Tamul: the first professors of which, forty-eight in number, it is said, were incarnations of the forty-eight letters, of the Sanscrit alphabet and *Sundaréswara* himself was the 49th. The latter presented the College with a diamond bench or desk, which would give place to no heterodox or inferior productions. The Professors becoming arrogant, *Siva* appeared as *Terupurántaka Kavíswer,* or according to some

accounts, *Teruvaluvar*, the celebrated moral poet, and produced a work which being laid on the desk with the Books of the forty-eight professors thrust every one of them off, and occupied the whole in solitary dignity. The chief teachers of the *Madura* College were *Narakíra*, *Bána*, and *Kapíla*, to whose joint labours this work is ascribed.

VIII.—*Tondamána Kathá.*

Palm leaves.

A short account of the first settlement of *Tonda*, by *Adonda Chakraverti*, the illegitimate son of *Kulottunga Chola*.

IX.—*Tondamandala Satakam.*

Palm leaves.

An account of the country of *Tonda* in a hundred stanzas by *Padikási*.

X.—*Kongadesa Rájákal.*

Palm leaves

An account of the Princes of of the country known as *Konga* or *Chera*, one of the three principal divisions, with *Chola* and *Pandya*, of the eastern half of the southern portion of the Peninsula. It corresponds nearly with the modern districts of *Salem* and *Coimbatore*, with addition of parts of *Tinevelly* and *Travancore*. The boundaries according to the *Tamul* authorities are

the *Palini* river on the north, *Tercasi* in *Tinnavelly* on the east, Malabar on the west, and the Sea on the south.

According to this work, the series of *Konga* or *Chera* Princes, amounted to twenty-six. from *Víra-ráya Chakravertti* to *Rája Malladeva,* in the time of whose descendants the kingdom was subdued by the *Chola Rája,* in the year of *Sálivâhan* 816 or A. D. 894. The Princes here enumerated are *Vira Ráya, Govinda Ráya, Krishna Ráya, Kulivallabha, Govinda* the 2nd. *Chaturbhuja, Kumáradeva, Trivikrama Deva, Kongani Vermá, Mádhava Vermá, Hari Vermá, Vishnugopa, Krishna Vermá Dindikara, Durvaniti, Pushkara, Trivikrama, Bhúvikrama, Kongani Mahádhiráya, Govinda* 3rd, *Sivaga, Príthivi Kongani Mahádhiráya, Rája, Malla Deva, Ganda Deva, Satyav ákya Deva, Gunottama Deva.* From the Tanjore Sovereigns, *Chera* passed under the dominion of the *Belál Rájas* of *Maisur,* and finally under that of the Princes of *Vijayanagar,* of whom some account is also given in this work.

XI.—*Kernáta Rájákal.*

a. Palm leaves – b. ditto—c. ditto—d. ditto.

An account of the Sovereigns of the Carnatic. After a short notice of *Yudhishthira,* and his brethren and of some Hindu Princes of the Lunar

family, the Manuscript gives an account of the Mogul Sovereigns of Hindustan, and the family of *Nizam ali.* MSS. *b.* is an abridgement.

XII.—*Keraladesa Kathá.*

Palm leaves.

A short account of *Parasuráma's* granting the country of *Kerala* or *Malabar* to the Brahmans, and of some of the actions of *Cheruman Perumál,* who is said to have established the divisions of the country still subsisting, and to have become a convert to Mohammedanism.

XIII.—*Tuluvadesa Kathá.*

a. Palm leaves—b. ditto.

A short account of *Tuluva* from the time of *Alemgir,* including an account of the descendants of *Sivaji.*

XIV.—*Dillirája Kathá.*

Palm leaves.

A short genealogical account of the descendants of *Arjuna,* and a few ancient Hindu Princes. and some account of the reign of *Krishna Ráya* of *Vijayanagar.*

XV.—*Janameyaya Vansávalí,*

Palm leaves.

A short account of the family of *Janamejaya* the great grandson of *Arjuna.*

XVI.—*Vádur Sthala Purána.*

a. Palm leaves—b. ditto—c. ditto—d. Paper.

Account of the life of *Mánikya vásaka,* Prime minister of *Arimerddana* or of *Vamsa Sekhara,* King of Madura, and celebrated for his devotedness to *Siva.* Having been sent on a mission to buy horses, he encountered *Siva* as a *Pandaram,* or *Saiva* teacher, by the way, and in consequence of his lessons, distributed the money he was intrusted with to his mendicant followers, and an adjacent temple of that divinity. The *Rájá* hearing of what was taking place, sent to command his return to Madura, with which, by the advice of the seeming *Pandaram,* he complied; informing the king he had bought the horses, which would arrive at a lucky hour: at first the king believed him, but upon further information, doubting his veracity, subjected him to severe tortures, until *Siva* changing a number of jackalls into horses, and himself asuming the appearance of the dealer, arrived at Madura, and delivered them to the king. Being conducted to the stables, the jackalls at night resumed their proper shapes, killed the real horses, and broke

loose and ravaged the country. *Mânikya Vásaka* was in consequence again imprisoned, and tortured, when *Siva* caused the *Vygi* to overflow its banks, and deluge the country, until his worshipper was released—other marvels are narrated of *Mánikya Vásaka,* who finally left the *Rájá's* service with honour, and adopted a religious life, in which character he composed the *Teruvargam,* a set of verses in four books in praise of *Siva,* and other similar works, also a grammar of the Tamul language—After visiting the principal temples of *Siva* in the Dekhin, he settled at *Chilambaram,* where he was visited by a deputation of *Bauddha* priests from Ceylon, whom he disputed with and overcame. He also cured the daughter of the *Raja* of Ceylon of dumbness, on which she repeated the twenty verses in praise of *Siva,* which are annexed to the *Teruvargam.* The *Bauddhas* were converted by these marvels. *Mánikya Vásaka* was finally absorbed into the Linga at *Chidambara,* in the presence of all the people.

The work is by *Sivajnyána,* a *Pandaram* or *Siva* Ascetic.

XVII.—*Agastya Varalár.*

a. Paper—b. Palm leaves.

An account of the *Muni Agastya* taken partly from the 1st section of the *Kásí Khanda* of the *Skanda Purána,* and partly from local legends.

Agastya is said to have come from the north of India, and settled finally in the south, where he was the author of the first elements of Tamul Grammar. His grammatical writings no longer exist in consequence of an imprecation upon him, by his disciple *Tolgappya,* but a number of medical writings bear his name. Manuscript *b.* is also known as the *Purána Maharshi Kathá.*

XVIII.—*Sanghattár Cheritra.*

Palm leaves.

Account of the foundation of the Tamul College at Madura for forty-nine professors by the *Pándya Rája Vamsa Sekhara,* and the triumph over the professors by *Teruválluver,* the author of the *Koral.*

XIX.—*Gnyána Samandhar Cheritra.*

Palm leaves.

Account of a *Saiva* Priest, who is said to have confuted the *Bauddhas* or *Jainas* in the days of *Guna Pándya*, and to have restored the ascendancy of the *Saiva* faith in the *Chola* and *Pándya* Kingdoms.

XX.—*Sirutonda Yachhagána.*

Palm leaves.

Account of *Sirutonda,* originally a *Jaina,* but a convert to the faith of *Siva,* in which capacity he received a visit from *Siva,* disguised as a *Jangam.* By *Gnyána Prakásika.*

XXI.—*Balayála Ráya Yachhagána.*

Account of the faith of the *Balíyala Rája* of *Sindhukota* in *Siva*. The God having come to his house as a *Saiva* mendicant, and being hospitably entertained by him, desired him to procure him the company of a female, who had been chaste for a certain period, and the Prince being unable to procure such a woman in the city, presented his own wife to his guest. *Siva* satisfied with this mark of his piety, appeared in his real figure, and conferred a recompence on the prince.

XXII.—*Kumbhakona Vírabhadra Tamburan Bharani.*

Palm leaves.

Account of a priest of the *Vira Saiva* sect who was settled at *Kumbhakona,* and is here described as an incarnation of *Vírabhadra* the angry emanation of *Siva,* employed by him to disturb the sacrifice of *Daksha,* which legend is also narrated in the usual manner, and forms the bulk of the work. By *Katta lutan.*

XXIII.—*Vírabhadra Tamburan matha Vernanam.*

Palm leaves.

Some account of the *Saiva* establishment of *Pandarams* at *Kumbhakona,* and its founder *Víra-*

bhadra, as well as of some of his successors as principals.

XXIV.—*Madhurá Viráppan Ammán.*

a. Palm leaves—b. ditto—c. ditto.

An account of *Virúppa* one of the subordinate chiefs of the Madura Kingdom under the *Náyaks*. *Virúppa*, is said to have been the son of *Tulasi Mahá Rája*, but the astrologers announcing that he would cause the ruin of hisf amily, his father ordered him to be exposed in the forests. He was there found by a man of the *Chandála* or *Pariar* cast, and brought up by him to the period of adolescence, when with his father, he was employed in the service of one of the *Poligars* of Madura, *Bomma* or *Bommaya Náyak*. Here he engaged the affection of the *Poligar's* daughter, and raised an insurrection against her father, in which *Bommaya Náyak* was killed, and *Virúppa* married the daughter. *Virúppa* then took service with *Chokanáth Náyak* of Trichinapally, by whom he was sent with an army to clear Madura of banditti. After his return, whilst visiting a harlot by night, he is taken up for a thief, and has his hands and legs cut off. He then adopts a religious life, on which his wife burns herself, whilst he, after repairing to various holy shrines dedicated to *Siva*, is absorbed in a stone Pillar, by favour of *Mínákshi amman* and *Sundareswara*, and is worshipped at Madura in that form. By *Nangaya*.

XXV.—*Bommanáyaka Kathá.*

Palm leaves.

A short account of the family of *Bomma* or *Bommapa Náyak,* one of the Telingana chiefs who accompanied *Nágama* or *Viswanátha Náyak* from Vijayanagar to Madura, and were by him set over different districts as *Paligars.* These jurisdictions were not unfrequently changed, and their allegiance transferred to the chiefs of Tanjore or Marawa, untill under the British Government, the family was admitted according to this authority, to a part property in the Villages of *Karasahetu* and *Warapur.* By the *Wakil* or attorney of the family.

XXVI.—*Rámáppayyen.*

Paper.

Account of the defeat of *Vanneya,* son of *Adi Náráyan Rájá* of *Rámnád,* by *Rámáppya,* the general of *Tirumala Náyak,* of Madura, about the middle of the 17th century. The object of this war was to restore *Tumbi,* the nephew of *Adináráyan,* whom his uncle had deposed: according to other authorities, *Vanneya* successfully resisted on his father's part, the attack of the Madura general, and it was only after his death, that *Tumbi* was made *Setupati* or prince of *Marava* and *Ramnad.* By *Tennamanar Kavi.*

XXVII.—*Chengi Rajakal.*

Palm leaves.

Account of *Jayasinh, Raja* of *Chengi* or *Gingee,* his defeat by the Nawab of Arcot, and his death.

XXVIII.—*Narasinh Ráya Vamsávali.*

Genealogical list of the Princes of *Vijayanagar,* and an enumeration of the districts subject to them, in the time of *Narasinh Ráya,* the 14th of that dynasty.

XXIX.—*Bháshyakára Cheritra.*

Palm leaves.

Some account of the *Vaishnava* reformer *Rámánuja.* termed *Bháshyakára* from his explanation of the *Vedas;* his visits to different holy places, and their recovery from the *Saivas,* for the worship of different forms of *Vishnu* especially at *Tripeti,* and his founding the temple of *Terunáráyana* at *Terunáráyanapur,* are the chief subjects of this tract.

XXX.—*Guru Namasiváya Cheritra.*

Palm leaves.

Legend of some *Saiva* priest, who adopted the name of *Nama Siváya,* Glory to *Siva,* who was first established at *Tirunamale,* and thence removed

to *Chidámbara,* where he erected part of the present temple.

XXXI.—*Erangè Valangè Cheritra.*

Palm leaves.

An enumeration of the tribes who constitute the left hand and right hand Castes.

XXXII.—*Valangè Cheritra.*

Palm leaves.

Collection of legends relating to the *Pariar* caste especially, but comprehending some of the *Veláler* of the right hand sect, composed by *Vedanáyak* by order of Colonel McKenzie. The work is preceded by a history of *Viswakarmá,* the supposed progenitor of the five principal castes of the left hand, or the Artisans. The *Valangè Cheritra* consists of 24 sections.

1. Account of *Sambúka, Paravidya,* and *Tiaga,* sons of *Mallia Peruman* the *Pariar* or outcaste attendant of the demon *Rávana.*

2. Account of *Mariyammá,* the Goddess of the small pox.

3. Account of *Adhi,* a *Pariar* woman, the mother of *Mariyammá,* by a Brahman husband, and of six other children, or three females and three males; the first are named *Uruvi, Aveyar, Valliyammá;* the three last, *Teruválluvar, Silamman,*

and *Kapila,* several of whom of either sex, are the most distinguished of the Tamul writers.

4. The distinctions between the Brahman and *Vallaver,* and between the *Vallaver* and *Pariar* castes.

5. Account of the *Chola Malige,* or a tower between *Kumbhakona* and *Pattiswar,* built by *Nanda Chola,* a *Pariar* Prince of Tanjore.

6. Account of *Ambhuli Chamundha Nárayan Vennáyagara Peruman,* a *Pariar* who founded *Malarikota.*

7. Account of *Tiaga Chamban,* the *Pariar* in honour of whom a *Linga* called *Tiagarasa swámí* was erected at *Tiruvarur.*

8. Account of *Terunalikoppavan,* and *Ahneyaram peram paraya,* two sages worshipped at *Tiruvarur,* being sons of *Siva* by a *Pariar* woman.

9. Account of *Nanda* a *Pariar* King of *Chola,* killed by a device of the *Kamalar* or Artisans of the left hand caste, whence the enmity between them and the *Pariars.*

10. Account of *Nandi Rája,* son of the King of *Chola,* by a *Pariar* woman.

11. Of the terms *Erange* and *Valange,* the names of the left hand and right hand castes, but

in use especially applied to the two inferior orders of each respectively or the *Mádigaru,* shoemakers, and *Pariars.*

12. Differences and dissensions between the *Pallurs* and *Pariars.*

13. Conduct of those two towards the *Velálars* or *Súdra* cultivators

14. Dissensions between the *Pariars* and *Kamalars* or five classes of Artisans.

15. Purport of the Phrase "a Mohammedan of Mecca and *Kamálar* of *Mandhai* are alike.

16. Argument between the *Kamálar* and *Valangé* Tribes.

17. Different divisions of the *Velálars.*

18. Destruction of the Marawa caste, by *Vadamaleyappa Pille,* of Tinnevelly.

19. Traditions and customs of the tribes called *Nattamudís, Kalar,* and *Palli* and others.

20. Account of the *Sánar* Tribe.

21. Account of *Ráma Rájá* of *Malayálam,* the destruction of the men of two head castes by him, and marriage of their women to men of inferior tribes, with a description of the *Puleyar* caste.

22. Account of the *Kavarè* caste.

23. Further particulars of the tale of *Nandi Ráji.*

24. Account of a fort built by the original Artisan tribes, of Magnetic Stones, which attracted to them all the iron weapons of the enemy.

XXXIII.—*Játinul Kavayar.*

Paper.

An enumeration of the ninety-six castes of the Hindus in *Dravira.*

XXXIV.—*Játi Valléni.*

Paper.

An enumeration of the Hindu Castes.

XXXV.—*Tottiyár játi Varnana.*

Palm leaves.

Account of the origin and occupation of the *Toteya* tribe, a division of the agricultural caste of *Dravira,* or the country in which Tamul is spoken, of Telugu original.

XXXVI.—*Marawa Játi Vernanam.*

Palm leaves.

An account of the practices of the *Marawas,* or the people of *Marawa, Ramnad* and *Tinnavelly.*

XXXVII.—*Játi Bhedanul.*

Paper leaves.

Enumeration of the ninety-six castes of Hindus, known amongst the Tamuls, by *Voluga Nandan.*

XXXVIII.—*Saru Karunu Utpatti.*

Palm leaves.

Account of the origin of the sixty-four families of the Village accountants.

XXXIX.—*Narivall palempatta vernanam.*

Account of the grant of honorary distinctions to *Alagiya Náyak Polygar* of Palimpett, and his genealogy.

PLAYS, TALES, POEMS, &c.

Including Religious and Ethical Compositions.

I.—*Tiruvaranda Nátaka.*

a. Palm leaves—b. ditto—c. ditto—d. ditto—e. ditto.

A dramatic version of the legend of one of the *Chola* Princes offering his son to *Siva* to expiate the involuntary death of a calf by the youth, and the restoration of the latter to life by the favour of the deity—see page 167.—By *Terumalaya.*

II.—*Kusalava Nátaka.*

a. Palm leaves—b. ditto—c. ditto.

A drama on the birth of *Kusa* and *Lava,* the sons of *Ráma,* borne by *Sita,* after her exile, and their reunion, and that of their mother with *Ráma.* The drama appears to be a loose translation of the *Uttara Ráma Cheritra* of *Bhavabhúti*—By *Binadhitten.*

III.—*Palininondi Nátaka.*

Palm leaves.

The Dramatised story of *Báhusinh* the General of *Chimmapa Náyak,* his amours with a courtesan, and dismissal from his employment. To free his Mistress, he steals the jewels of *Chokanáth Náyák,* and being discovered has his hands and feets cut off, which are restored by the favour of *Subrahmanya.*

IV.—*Chidambara Koravangi.*

Palm leaves.

Dramatic representation of the legendary adventures of a form of *Durga, Sivakámá-amman* with the *Sabhápati* or Deity of the Temple of *Chilambaram.*

V.—*Payamukhiswara Koravangi.*

Palm leaves.

Dramatic representation of the loves of *Sorasa Chintameni amman* for *Payamukh iswara,* the form of *Siva* worshipped at *Terupákayur*—By *Kermamukalavan.*

VI.—*Sarangdhara Yachhagána.*

a. Palm leaves—b. ditto.

Story of *Sarangdhura* the son of *Narendra Ráya* Prince of *Rájamahendri Varam (Rajmun-*

dry.) His stepmother *Chitrángí* falls in love with him: he rejects her advances: she accuses him of attempting to violate her. The *Ráya* orders his son to have his feet and hands cut off, and to be thrown out into the jungle. His own mother's lamentations are heard by the *Siddhas*, who restore the mutilated limbs to the prince, whilst a voice from heaven apprises the *Ráya* of *Chitrángís* guilt.

VII.—*Vallíyammá Nátaka.*

Palm leaves.

Legendary account, in a dramatic form, of *Vallíyammá* an incarnation of *Párváti* found in the woods, and brought up by hunters; when arrived at maturity *Náreda* tells *Skanda* of her beauty and he goes to see her, falls in love with, and is married to her.

VIII.—*Jyánamadi Yulla Nátaka.*

a. Palm leaves—b. ditto.

A dramatic dialogue between the *Rája* of *Kondipattam.* and the Goddess *Vallíyammá* on his visiting *Chidambara,* where she instructs him in holy wisdom, and enjoins him to take up his residence at the temple.

IX.—*Sanakádi mundi Nátaka.*

Palm leaves.

Dramatic representation of the adventures of *Kallatangan,* of *Madura,* who steals the horse of *Surupú Khan* to gratify the demands of a courtesan, and being detected has his hands and feets cut off: the *Rája* of *Kílakeri* employs a physician to heal his wounds. He visits all the celebrated shrines in the Dekhin, and finally proceeds to Mecca where Mahommed restores his hands and feet.

X.—*Rukmángada Cheritra.*

Palm leaves.

Legendary tale of *Rukmángada,* a *Rája,* who was infatuated by *Mohini* the daughter of *Brahmá,* to grant her a boon; on which she demanded either his breaking the fast of the eleventh day of the fortnight, or putting his only son to death: being a devout worshipper of *Vishnu,* he preferred the latter, for which he was elevated, with his son, to *Vaikuntha.* The work is a translation of the legend as told at considerable length in the *Náradiya Purána.*

XI.—*Alle Arasani Ammal.*

Palm leaves.

A Story of *Arjuna's* falling in love with, and marrying *Allé* the Princess of Madura. By *Nangaya.*

XII.—*Kapilaváchakam.*

Palm leaves.

Story of a cow who having given up herself to a tiger to redeem her owner, requested leave to go and suckle her calf, after which she returned. The tiger moved by her observance of her faith, let her go, on which *Iswara* elevated both to his region. By *Wallikandeyam.*

XIII.—*Tiruvirinchi Pilla.*

Palm leaves.

An account of the sports and actions of *Kumára,* in his infancy and youth. By *Senda Tamam Pilla.*

XIV.—*Minákshi Amman Pilla Tamul.*

Palm leaves.

Legend of *Párvati* becoming incarnate as the daughter of *Malaydhwaja* king of *Pándya,* whence her worship as *Minákshi,* was introduced at *Madurá,* and the pastimes and actions of her youth. By *Kumáraguna Tamburan.*

XV.—*Sugríva Vijaya.*

Palm leaves

The victory of *Sugríva* the monkey king, or rather of his friend and ally *Ráma,* over *Báli* his brother, an episode of the *Rámáyana* taken from the Sanscrit; By *Raja Gopála.*

XVI.—*Kokokam*

Palm leaves.

A work on the intercourse of the sexes, attributed to *Koka* Pundit.

XVII.—*Manmathaneranda Kathá.*

Palm leaves.

The Pauranic story of the interruption of *Siva's* devotions by *Kámadeva*, and consequent reduction of the latter to ashes by the fire of *Siva's* frontal eye, the grief of *Reti* the wife of *Káma*, and the God's being restored to life.

XVIII.—*Mairávanakathá.*

Palm leaves.

Account of *Ráma* and *Lakshmana* being carried off by the Giant *Mairávana*, in the disguise of *Vibhíshana*, and confined in an iron cage previous to sacrificing them to *Kálí*. *Hanumán* being apprised of the circumstance undertakes their recovery, and after effecting his entrance into the interior of *Mairávana's* fortress by the assistance of *Dordandí*, the sister of the Giant, rescues the princes, and fights with and destroys *Mairávana*.

XIX.—*Subrahmanya Vilás*

Palm leaves.

Narrative of the loves and the marriage of *Subrahmanya* or *Skanda*, with *Vallíyammá*.

XX.—*Nalaraja Kathá.*

Palm leaves.

The history of *Nala, Raja* of *Nishadha* and his bride *Damayantí,* taken originally from the *Mahábhárat* and the subject of the poem called *Naishadha.* This work, which is attributed to some of the members of the *Madura* College, appears to have been the one translated by Mr Kindersley in his Oriental Literature.

XXI.—*Nalarája Vemba.*

Palm leaves,

The same history as the preceding, in poetry, attributed to the same writers.

XXII.—*Tamul Perumal Cheritra.*

Story of a princess, the daughter of the king of *Alaka,* who becomes an evil spirit untill released by the Poetess *Avayar.* She is born again as the daughter of the king by one of his concubines, and acquires great proficiency in Tamul composition, in which, she makes it a stipulation for her hand, that sheshall be overcome. Her lover in a former life, being born as a wood cutter, prevails upon *Narakira,* one of the first professors of the *Madura* College, to contend with the Princess, and having conquered her bestow her on him; which he accomplishes, when the wood cutter marries the Princess and reigns over *Alaka.* By *Seyallar.*

XXIII.—*Alakcswara Kathá.*

a. Palm leaves—b. ditto.

Story of the Rajah of *Alakapur*, and his four ministers, who being falsely accused of violating the sanctity of the inner apartments, vindicate their innocence, and disarm the king's wrath by narrating a number of stories. The following incidents are illustrative of the oriental origin of part of Zadig.

"In the reign of *Alakendra Raja* king of *Alaka Puri*, it happened that four persons of respectability were trave lling on the high road. when they met with a merchant who had lost one of his Camels. Entering into conversation with him, one of the Travellers enquired if the Camel was not lame in one of its legs; another asked if it was not blind of the right eye: the third asked if the tail was not unusually short: and the fourth demanded if it was not subject to the cholic. They were answered in the affirmative by the merchant, who was satisfied they must have seen the animal, and eagerly demanded where they had met it. They replied they had seen traces of the Camel, but not the Camel itself, which being inconsistent with the minute acquaintance they seemed to possess, the Merchant accused them of being thieves, and having stolen his beast, and immediately applied to the *Raja* for redress. The *Raja* on bearing the Merchant's story was equally impressed with the belief, that the Travellers must know what had become of the Camel, and sending for them he threatened them with his extreme displeasure, if they did not confess the truth. How could they know, he demanded, the Camel was lame or blind, that the tail was long or short, or that it was subject to any malady unless they had it in their possession. On which they severally explained the reasons that had induced them to express their belief of these particulars.

The first observed, I noticed in the foot marks of the animal that one was deficient, and I concluded accordingly that he was lame in one of his legs. The second said, I noticed the leaves of the trees on the left side of the road had heen snapped or torn off. whilst those on the right side were untouched, whence I concluded the animal was blind in his right eye. The third remarked, I saw a number of drops of blood on the road, which I conjectured had flowed from the bites of gnats and flies, and thence supposed the Camel's tail was shorter than usual, in consequence of which he could not brush the insects away. The fourth said, I observed that whilst the fore feet of the Camel were planted firmly in the ground, the hind ones appeared to have scarcely touched it, whence I guessed they were contracted by pain in the belly of the animal. The king when he heard their explanations was much struck by the sagacity of the parties, and giving the Merchant a sum of money to console him for the loss of the Camel, he made these four persons his principal ministers."

XXIV.—*Panchatantra.*

Palm leaves.

The original collection of stories known in Europe as *Pilpay's* fables. This work is well known in Europe from the account given of it by Mr. Colebrooke in the introduction to the printed Hitopadesa, the analysis of it by Mr. Wilson in the Royal Asiatic Society's transactions, and a partial translation by the Abbé Dubois.

XXV.—*Udayakumára Kathá.*

Palm leaves.

Story of the Prince *Udayakumára,* who after

subduing the world, adopted a life of religious penance.

XXVI.—*Madanagiri Raja Kathá.*

Palm leaves.

A series of tales, rising out of the adventures of the Raja of *Madanagiri* and his minister's son: the work is incomplete.

XXVII.—*Víramáran Kathá.*

a. Palm leaves—b. Ditto—c Ditto.

Adventures of *Víramáran*, the posthumous son of *Víradhurandara* king of *Vijayanagar*, killed by his minister whilst hunting; the queen escapes to the Village of *Nandisamban* who protects her son. When *Víramáran* grows up, he wins the daughter of *Jagadvíra* by overcoming her in disputation, subdues various kingdoms, marries different princesses, and recovers his patrimonial kingdom.

XXVIII.—*Velála Kathá.*

Palm leaves.

The Tamul version of a series of twenty four tales, very generally current through India and originally Sanscrit, supposed to be narrated by a Goblin or *Vetála* to Raja *Vikramáditya*: by *Kavikalanjan*.

XXIX.—*Nava Nanda Cheritra.*

Account of the nine *Nandas*, deposed and put to death by *Chánakya* in favour of *Chandragupta.* The tract was composed as a sort of introduction to the *Mudra Rákshasa* and a translation of it is prefixed to the play, in the Hindu Drama.

XXX.—*Paramárthi Guruven Kathá.*

Paper.

The ludicrous adventures of *Paramartan Guru* and his four disciples by *Víramamuni* or *Padre Beschi.* The work has been published with a translation, by Mr. Babington of the *Madras* civil service.

XXXI.—*Kasim padavettu.*

Palm leaves.

A poetical account of the adventures of some Mohammedan chief of the name of *Kasim,* it does not appear of what country. The copy is incomplete.

XXXII.—*Daiva Sahúya Sakhámanimála.*

Palm leaves.

Account of the minister of the Raja of *Tiruvankatur* or *Travankore*, who, although of the *Mapilla* caste was distinguished for his devotion to *Siva,* and foundation of charitable establishments.

XXXIII.—*Kommipáth.*

Palm leaves,

A work on the excellence of divine wisdom, mixed up with astrological specifications of lucky and unlucky days, and the choice of auspicious places. By *Conamtalan.*

XXXIV.—*Devaram.*

Palm leaves.

A large collection of stanzas or hymns addressed to each of the principal *Siva Lingas* in the Tamul provinces, ascribed to three celebrated writers, and worshippers of *Siva*, or *Jnyána Samandhar, Appa* and *Sundara.*

XXXV.—*Tiruváchakam.*

a. Palm leaves.—b. Ditto—c. Ditto—d. Ditto.

A collection of hymns in honor of *Siva* and the different forms of *Durgá* and on the efficacy of ascetic devotion : the work is attributed to *Mánikya Váchaka.* see page 201.

XXXVI.—*Kamban Páral.*

Palm leaves.

Verses attributed to *Kamban* in praise of *Virasambhu muni* and his residence at *Pannár,* in Malabar, where the images of the Gods &c. are said to be constructed of the stones to which *Ahalyá*

and others were metamorphosed after they were liberated from imprisonment in such substances.

XXXVII.—*Sivavákyapáral.*

Palm leaves,

Stanzas in praise of *Siva* as the only supreme or *Parameswara.*

XXXVIII.—*Arunagirináth Tini pughal.*

Palm leaves.

Hymns in honor of a form of *Subrahmanya* or *Kártikeya* who is worshipped at *Tirutoni* near Madras.

XXXIX.—*Rangakalambakam.*

Palm leaves.

Panegyrical verses applicable either to *Vishnu*, or *Ranganáyak.* By *Pellaparumallayya.*

XL.—*Rangadandádi.*

Palm leaves.

Hymns addressed to *Ranganáth,* the form of *Vishnu* worshipped at *Srirangam.*

XLI.—*Venkatavemba.*

Palm leaves.

Hymns in honor of *Venkateswara* the form of *Vishnu,* worshipped at *Tripeti.* By *Pellaparu mallayya.*

XLII.—*Abhiráma Andádi.*

Palm leaves.

Hymns in honor of the Goddess *Párvatí*: by *Abhiráma Pattam.*

XLIII.—*Ambi-Ammál.*

Palm leaves.

Hymns in honour of *Ambiká*, or *Minákshi*, the form of *Párvati* worshipped at *Madura.*

XLIV.—*Náráyana Sataka.*

a. Palm leaves. b. Ditto.

Praises of *Vishnu* as *Venkataswámí*, the deity worshipped at *Tripeti*, in a hundred stanzas. By *Manavalan.*

XLV.—*Avidamkudi Andádi.*

Palm leaves.

Verses in praise of a form of *Siva*, termed *Kalasanáth*, by *Radavalli Manavalan.*

XLVI.—*Devaráya Pilla páral.*

a. Palm leaves. b. Ditto

Praises of *Vishnu* and *Siva*, and especially of the forms of the latter and his spouse worshipped at *Madura*, or *Sundareswara*, and *Minákshi Ammál.* By *Devaráya.*

XLVII.—*Pattana pilla páral.*

Palm leaves.

Hymns in honour of different deities by *Pattana Pilla*.

XLVIII.—*Stotra Aghaval.*

Palm leaves.

Hymns in honour of *Siva*.

XLIX.—*Vullamukkattu.*

Palm leaves.

Stanzas in praise of *Ganesa* and *Saraswati*. By *Anaya*.

L.—*Nallamálè.*

Palm leaves.

Stanzas in praise of forms of *Siva* and *Durgá* as *Nallanátha* and *Padmálá Amman* worshipped at *Nallamalè*.

LI.—*Yirisamayatturási.*

Palm leaves.

Praises of the principal Deities of the Hindu faith, an account of the ten incarnations of *Vishnu*, and a description of different sects, of *Yoga*, of *Sanyás*, of *Mantras*, of the creation and destruction of the universe &c.

LII.—*Hanumatpalli.*

Palm leaves.

Stanzas in honour of *Hanumán* and *Pareya Náyiká*, a goddess; By *Ponnambalam.*

LIII.—*Agastya Jnyána.*

Palm leaves.

A collection of a hundred verses attributed to the *Muni Agastya* upon the means of obtaining divine wisdom. In some of the verses, he impugns the authority of the *Rámáyana* and *Mahábhárat*, and in others is made to give a curious account of himself; as appears from the following translations of the passages by a Tamul *Brahman* in Col. McKenzie's employ.

"In verses 10 to 15, *Agastya* asserts that the *Rámáyana* and *Mahabharat* are not true records but were invented by *Vyása*, to enable the votaries of *Siva* to gain a subsistence."

In the 74th and following verses we have a modification of the Pauranic story of his birth. *Agastya* is made to say.

"Hearken, I declare that I obtained the eminent name of *Agastya*, because I was formerly a *Sudra*, my preceptor was a Brahman who resided to the South of *Mahámeru.*

Before receiving his instructions, I purified my animal frame of all imperfections by abstract devotion: I forsook the world, and lived in caves and rocks, when my holy preceptor appeared, and said, Come, I admit you as my disciple. I assented and followed him. He lighted a sacrificial fire, and placed in it a jar, into which he commanded me to leap. I did so, and was

consumed, and was born again, and issued from the Jar, which was then changed into the form of a woman.

Verily that jar was a form of *Maheswara*, and the Brahman, of *Mahadeva*, who were my parents. They brought me up, and trained me in all learning, and finally *Siva* conferred upon me immortality."

Accounts of his subsequent actions occur in the 32 to the 39th verse, in which, he says, that by command of *Siva* he repaired to the Dekhin to illuminate the darkness of the people, and that he invented eighteen languages, including the *Shen Tamul*—the old or poetical *Tamul*. "After this" he continues, "I was ordered by *Siva* to compose various *Sastras*—and accordingly I wrote 100,000 stanzas on *Rasáyana* (Alchemy) 200,000 on Medicine and 100,000 on divine wisdom. The first I abridged in 1200 stanzas, the last in 100, and those on Medicine I distributed in different works."

He specifies a number of persons as his disciples, the chief of whom are his Son *Satyamuni*, and his pupil *Sundara*.

Agastya is said to have taken up his residence on *Podiamalé*, the source of the *Támraparní* river, who is described mythologically as his daughter by adoption, given to him by *Siva*.

The following list of works ascribed to *Agastya* is given, but they are generally supposed to have perished with a few exceptions.

1 *Jnyána*,	*verses*	100	20 *Búla chikitsá*,	*verses*	5
2 *Teruvukule*,	"	50	21 *Magara Chikitsá*,		16
3 *Purána*,	"	50	22 *Terayanul*,	"	16
4 *Ditto*,	"	100	23 *Vemba*,	"	300
5 *Ditto*,	"	216	24 *Talluvam*,	"	300
6 *Sindhúra*,	"	300	25 *Nighantu*,	"	100
7 *Karasil paujadi*	"	300	26 *Verganil ayasutra*,		200

8	*Pujávidhi,*	"	200	27	*Phaltaratta,*	"	300
9	*Díkshavídhi,*	"	200	28	*Gurunadi Sastra,*		100
10	*Karna Sútra,*	"	43	29	*Karmakánda,*	"	900
11	*Mántrika,*	"	8000	30	*Vaidya,*	"	1500
11	*Kavya,*	"	1200	31	*Agama Múla,*	"	205
13	*Pradakshina vidhi,*		100	32	*Suddhi,*	"	150
14	*Navaloka navaretnávali*		36	33	*Váda,*	"	100
15	*Teruvargam,*	"	800	34	*Vaidya,*	"	50
16	*Mychuruka,*	"	50	35	*Teruvaga,*	"	19
17	*Nilakantha,*	"	50	36	*Paríkshá Chikitsá,*		16
18	*Ayaratennúr Sútra,*		100	37	*Dandaka,*	"	100
19	*Mughavariya*	"	6	38	*Mantrika,*	"	1200

LIV.—*Agastya Serga.*

Palm leaves.

An account of *Agastya's* coming to the south of India, and visiting *Vriddháchala ;* being called a section of the *Sthala purána* of that shrine. The circumstances of his leaving Benares, his humbling the pride of the *Vindhya* mountain, and thence returning no more to the north, are the same as those narrated in the *Kásikhand* of the *Skanda purána.*

LV.—*Bhagavat Gita.*

Palm leaves.

A translation of the *Bhagavat Gita* by *Subrahmanya Guru.*

LVI.—*Sittiyar.*

Palm leaves,

Short expositions of the doctrines taught by different teachers of the *Saiva* religion.

LVII.—*Sivaprakásika.*

Palm leaves.

An allegorical description of the body as a city to be subdued and regulated by divine wisdom, with an explanation of *Yoga* and merit and reward of firm faith in *Siva*. By a *Saiva* priest named *Sivaprakása.*

LVIII.—*Sivarúpánandam.*

Palm leaves.

Explanation of religious knowledge and faith as means of obtaining identification with *Siva.*

LIX.—*Nítisára.*

a. Palm leaves.—b. Ditto.

Moral precepts and illustrations by *Olaganáth.*

LX.—*Olganáth.*

Palm leaves.

Poetical stanzas in high Tamul, of a didactic and moral purport, by the same author as the last.

LXI.---*Nítivemba.*

Palm leaves.

Moral precepts, with illustrations in verse by *Olaganath.*

LXII.—*Nítisára.*

Palm leaves.

Moral precepts by *Sivagnyánaprakása.*

LXIII.—*Nítisára anubandhatirattu.*

Palm leaves.

A work on the same subject as the preceding, by the same author.

LXIV.—*Sivajnyána Saktyarwore.*

Paper.

Recommendation of divine wisdom, supposed to be communicated by *Siva* to *Nandi:* by the author of the preceding.

LXV.—*Kumáreswara Sataka.*

Palm leaves.

A tract on the duties of the different castes, and orders of Hindu Society—by *Rupandar.*

LXVI.—*Tiruvalluver Koral.*

Palm leaves.

A series of stanzas, of a moral character, on various conditions of human life. This work is of great celebrity in the south of India, as one of the earliest, and best compositions in the high or poetical Tamul. The real history of the author, the divine *Valluver,* seems to be little known, and

legend has been substituted for Biography. According to the tradition he was one of the seven children of the Brahman *Perali* by *Adhi* a *Pariar* female, and like the rest was exposed as soon as born. He was found and brought up by the *Pariars* of *Mailapur*. When arrived at man's estate, he visited Madura in the reign of *Vamsasekhara*, and overcame the professors of the Tamul College in disputation, in consequence of which he remained attached to the establishment, notwithstanding his inferior birth. The *Koral* was translated by the late Mr. Ellis, who added to the translation a valuable commentary, illustrating the customs and laws, the literature, and religion of the south of India, as well as a grammatical analysis of the text, which likewise accompanied the translation of the work. In this state, 304 pages were printed at Madras, and the following specimens of it may not be here out of place.

CHAPTER IV.

On the Power of Virtue.

I.

What more doth profit man than virtue doth,
By which felicity is given, and whence
Eternal bliss ensues?*

* The passages of the original work, and the citations in the Comment, are all printed in Mr. Ellis's publication in the original Tamul.

II.

No greater gain than virtue can'st thou know,
Than virtue to forget no greater loss.

III.

That which in spotless purity preserves
The mind in real virtue; all besides
Is evanescent sound.

IV.

Refer not virtue to another day;
Receive her now and at thy dying hour
She'll prove thy never-dying friend.

V.

Pleasure from virtue springs; from all but this
No real pleasure e'er ensues, nor praise.

VI.

Know that is virtue which each ought to do;
What each should shun is vice.

COMMENT ON THE LAST VERSE.

"That is virtue which each ought to do"—This simple definition, is both more intelligible and more correct than definitions usually are. It is not exceeded in either respect by the definition of the same thing in the following verse, which is said to belong to the Bhárátam, though I have not been able to find it therein, and quote it, therefore, from the *Níti-sáram, the essence of morality,* a compilation from various works. Though distinct in their literal purport, both are essentially the same, and must be admitted by all sects to be axioms in morality.

I will declare in half a Stanza that which has been the theme of millions.

TO DO GOOD TO OTHERS BELONGS TO VIRTUE, TO DO EVIL TO OTHERS TO VICE.

It is necessary, however, to explain with accuracy the intention of the author, that his expressions should be more minutely examined.—The precise meaning of this couplet turns on the sense of the word *Páladu* which signifies both *that which is natural* and *that which is apportioned,* being derived from the root *páld nature,* also, *a share or allotment;* the first sentence, therefore, may be literally rendered, either *virtue is that which* it is natural *for each to do,* or *that* which is alloted *for each to* do. Considered with respect to the destined effects of former deeds, these two meanings are equivalent, for that which is thus allotted to a being by destiny constitutes it's natural disposition; considered, however, with respect to the two particulars, which, according to the author, are included under the general idea of virtue, the former signification applies to the preference given spontaneously by the mind to natural right, and the consequent exercise of benevolence and charity, and, under the latter, to the preference given from reflection to positive right, and the consequent obedience to the precepts of the law; both significations are expressed by the English auxiliary *ought.* This distinction is observed and respected by the commentator, as he has not ventured to change the term in his paraphrase, only substituting the abstract noun for the conjugated form.

The doctrine of the author, as here explained, and, as generally inculcated in the chapter, respecting the origination of moral bias, and the inclination towards the good and the evil arising from the fatal influence described under the term mostly rendered *destiny,* coincides exactly with none of the various systems maintained by European writers, though there are many points in which all resemble it. On the one hand it differs, widely, from the opinions of those who conceive man to be born as a mere animal without natural propensities, and, indif-

ferent alike to good or evil, to be directed towards them solely by education, or association and habit; for, though authority and precept are allowed their due share in influencing the will in the choice of either, all *power* and, consequently, all *determination* is attributed to *nature* or *destiny*, these terms being used indifferently to describe the same thing. As it allows nothing to chance, so neither does it ascribe any thing wholly to circumstance. On the other hand, also, it differs considerably from the notions we usually attach to the terms *fate* and *predestination*; for, though the election of the will, and the feelings of nature, are all under the direction of an inscrutable destiny, as this takes it's origin and character from the uncontrolled acts of the individual it governs, it is not incompatible with the active exertion of free will, in all things not within its immediate scope and tendency. The term *fate*, therefore, as used in Europe, and *vidhi* as used in India, though both signifying an over-ruling and inevitable necessity, conveys to the mind of the Indian, an idea so distinct in the concrete from that which the European conceives of it, that their original identity is nearly lost. The notion conveyed by the word *predestination*, or the determination of the eternal salvation or perdition of souls by divine decree, so familiar to the mind of an European, is not readily comprehended by an Indian, and I have found it difficult, therefore, to render it intelligible to many who had long been accustomed to abstract reasoning, and to whom the abstrusest points of their own philosophy presented no difficulties; there is in fact no term in Tamil or Sanscrit by which it can be correctly translated, though of course it's meaning may be expressed by a periphrasis or compound.

Though in the preceding verse the motives of moral action are in their effect designedly confounded, so that it's actuating cause appears to be individual gratification, the doctrine I have attempted to explain, is in reality, also, very different from that of some eminent writers, who make self-interest the *sole* motive

of moral conduct; for, as already explained, it implies the existence of two separate causes, namely, the intuitive perception and preference of that which is beneficial, and obedience to authority from rational conviction. These though speculatively, perhaps, they may be referred to a common origin, are really distinct in their operation; for man, as he actually exists, is equally the creature of nature and habit, which in him are so confounded that it is impossible, morally and physically, to distinguish the effects of one from those of the other. Menu, therefore, is practically right in subdividing the second of these causes, as he does in the following verse, the 12th of his Second Chapter (Dwitiye'd,hayah), at the commencement of which he distinctly assigns the love of self, or hope of benefit, as the primary motive of all virtuous and religious action.

The Scripture, the revealed codes, approved custom, and that which is gratifying to his own self;

These four modes are declared by the learned to constitute the regular body of the law.

Still more adverse to this doctrine are the notions conveyed by the expression *moral sense and moral sentiments,* words with which certain writers have amused themselves and their readers. To maintain the existence of a *sense* or *sensible faculty*, for which there is no correspondent *sensitive organ,* would disconcert the gravity of an Indian philosopher. "Is not the knowledge of external objects" he would probably ask, "suggested to the mind by the impulse of those objects on the senses, and, though the operation of the senses is secret, are not the organs of each apparent? where then lies the physical organ of morality? If it be difficult, nay perhaps impossible, to explain how the minute atoms exhaling from the essential oils of a flower, by operating on the olfactory nerves, which constitute the organ of smell, excite in the mind the idea of perfume, wilt thou undertake to shew how the abstract

being morality, by operating on the organ thou hast imagined, and called the moral *sense*, can excite the idea of virtue." Were this notion indeed admitted as correct, how could the variety of moral institutions exist which prevail among mankind, all tending towards the same object, and in fact effecting by various means the object towards which they tend? If, as fancied by these visionaries, there could exist a moral sense or instinct, like other senses and instincts, it's operation must be invariable; all mankind would form the same undeviating notion of right and wrong, as they do of black and white, and moral action would universally be governed by rules as immutable as those that guide the bee in every region of the earth in the construction of it's comb or the swallow in the building of its nest. But it is not so; for though, as all mankind have the same general wants and are actuated, therefore, by the same general motives in the exercise of choice, they must in many cases necessarily prefer the same objects, yet it does not follow that in all cases they should prefer the same, and still less that they should endeavour to obtain them by the same means, or observe the same rules in the enjoyment of them. Thus though female purity, according to the notion entertained of it by the European, may to him appear an object of undoubted preference, and the preservation of it, secured by the maxims of morality and the precepts of religion, may be productive to him of gratification and happiness, it by no means follows that the miseries resulting from immorality must be the portion of the community in which a notion of it entirely dissimilar is adopted; as in the province of Malayálam, where among the superior caste of Sudras, all women, with certain restrictions as to tribes, are common to all men, and where this state of things is equally productive of public order and private happiness, as the stricter institutions of Europe.

In all arguments relative to the powers and operation of mind, whether considered abstractedly, or in connection with

it's material means, the endeavour to trace them to any unmixed and wholly simple principle, is unsafe in speculation, if not unfounded in nature, and, consequently, unsound in philosophy. This delusive spirit of generalization, which has given "local habitation and a name" to so many insubstantial theories has influenced the reasoning of men on morality in the east as well as the west; all Indian sects agree in referring the election and practice of virtue in part to positive precept, but some, assign the origin of both to precept only, and admit no morality but what is expressly ordained, not however by human authority, as the sceptical writers of Europe maintain, but by the revealed law of God.—Mixed motives, in cases even where they are apparently the most simple, it is probable, *always* govern the decisions of the will, and the alchymy of the mind, therefore, which endeavours to reduce all it's phenomena to an empirical simplicity, is as unnatural a chimera as the alchymy of matter, the elements of the former being no more homogeneous than those of the latter.

Here follows a Grammatical Analysis of the original stanza.

The following verses have been selected for the further elucidation of the subject of this Chapter; for the future, similar illustrations will be added without formal notice, unless more particular explanation should be necessary than can be given in a note.

PAZHA-MOZHI.

Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know, O thou, whose breasts are firm and waist taper! that the virtue of benevolence acts when relations act not.

When born in a human form, difficult of attainment, practise virtue to the utmost of thy power: for inevitable pain, uniting with fearful disease, old age and death, approacheth to destroy thee.

If when virtue is practised it be rightly considered, and the nature of it justly comprehended, it will assist in the attainment of eternal felicity; wealth if preserved will increase, but by the practise of virtuous acts the opposite (sin) will be destroyed.

With the wealth thou enjoyest, and without offending others, perform the acts of benevolence on which thou hast resolved, completely; it is as advantageous to neglect to reap that which thou hast planted, as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

As a mother compels a froward child that refuseth the breast to receive the milk, so do thou by severity, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

Can they, who reflect on the transitory existence of their parents, account the wealth of this world real wealth? be charitable as befitteth thy condition, for none can block up the way of a rolling mountain (i. e. *cannot stay the inevitable approach of death.*)

Those who without reflection have neglected the righteous deeds, which, before dying, they ought to have performed, and, bethinking themselves of their future road, only when warned by sickness, then endeavour to perform them, will be as much at a loss as if seeking in vain for a stone when they see a dog; (about to attack them.)

As it confers renown in this world, and in the other, felicity, to those who constantly practise the virtue of benevolence, the two roads branching from the same point, and each leading to happiness.

PRABHULINGA LILA.

The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form are lost to him, who, after wandering from body to body, hath with

difficulty acquired it, if he do not aspire to be relieved from the affliction of various births and attain, by its means, to unchangeable eternity by the practice of every kind of virtue however arduous.

The keeper of the refreshing flower-garden said—"there is none more subject to delusion than he, who, being endowed with a body, perishable as lightning, by which an imperishable body, may be obtained and he may attain to everlasting felicity, fearing to mortify that body, neglecteth the practice of righteous acts from love of it and, indulging in luxury, liveth in vain.

CHINTAMENI.

Even when you proceed to a village where none but your own connections reside, you are careful, as if you were at enmity with them, not to set your foot without the door, unless you are provided with provisions for the journey; when death bears you away and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.

As when the stalk of a water lilly is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy sins will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable.

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire, like the Cow (Cámadhénu), which yieldeth all that is required.

I have both neglected to pay due honors to the sages who have studied the ancient scriptures, and to guests whom I ought to have received hospitably; not reflecting, that, besides the effects of my

righteous and unrighteous deeds, nothing will follow me and that nothing else is really mine; for will either the house I inhabit, or the wives I have wedded, or the childreu I have begotten, or the body I animate accompany me? When dead I shall plunge into a dreadful hell and in after-births be afflicted by poverty and distress.

Without great care and fatigue of body, wealth cannot be acquired; without the wealth aforesaid those good acts, whence merit proceedeth, cannot be performed; and, unless such acts are performed, righteousness cannot exist; if righteousness exist not, happiness cannot be obtained; consequently without the assiduous practice of virtue there can be no happiness: with all thy power therefore follow righteousness.

BARADAM.

From righteousness proceedeth victory, and unrighteousness destroyeth the strength of the body; those, who have overleaped the bounds of science, have unanimously declared this to be their effect, and their words we perceive are exemplified in thee, O Prince! (Derma-rájen) for returning from exile thou reignest, O thou who hast no equal! over crowned Kings.

STANZAS BY SIDAMBALA PANDARAM.

As there is nothing more profitable than virtue, the practice of it must not be neglected; for from the neglect of it proceedeth in this world infamy, misfortune and death, and inevitable misery will follow hereafter.

If one neither permitteth his mind to be defiled by the wicked deeds which originate from the propensity to evil, by which all souls existent in the earth surrounded by the dark ocean are afflicted, nor by outrageous anger, destructive of respect, nor by any other stain, the sages have decided that this is real virtue; to those who regard any virtue more contracted than this, ostentation only will be attributed, for in it there is no purity.

To those, who deeming this body as instable as a bubble in the water, do not defer to a future time the practice of virtue, but perform it with delight while yet firm in health, virtue shall assist them in the hour of death and accompany them when they depart.

Though born in the greatest tribe they are mean if they are not exemplary in the practice of virtue, and they are equal to the greatest, of whatever tribe they are, who by the practice of virtue divest themselves of their natural meanness; these by their deeds will rise to renown and heaven, those sink to infamy and hell.

By beneficence only the Gods attained to all good, by the contrary wealth and pleasure perish; of the two species, domestic virtue produceth wealth and pleasure; and religious virtue, final beatitude, far exceeding both:—is there any thing that exceedeth this?

A STANZA.

Devotion performed without knowledge is not devotion; a virtuous act void of reason and reflection is not virtue; therefore, devotion performed without the clearness of knowledge is like washing in unclean water, and virtue not guided by well measured reason is a jewel with a flaw; thus say, the wise of old, whose devotion consisted in silent contemplation, and they have established it as an important rule to be known by all.

A STANZA.

The lustre of the eye, as instantaneously as a flash of lightning, darts it's sparkling beauty and is gone; the most requisite qualification think not to be beauty; shining qualities are not requisite good qualities are.

The proud vainly think within themselves that strict and equal, virtue is their's alone and is found no where else;

But say not that virtue rests only with yourselves, nor believe that it is the peculiar attribute of any, for she walks with an equal pace among us all:

It is the coparcenary possession of all within the bounds of the earth, that pearl of the clearest and most beautiful water, and the exactest shape, that high-priced pearl is virtue.

COUPLETS.

From knowledge proceedeth goodness, from goodness knowledge; thus kind produceth kind.

As the diamond polisheth the diamond, so do the unblemished virtuous promote goodness in others.

If evil be done that good may ensue, that good is not stable; good is maintained by goodness.

If thou have the fortitude to stop in the path of vice and to forsake it; know this to be the greatest virtue of thy nature.

Although men, addicted to the ways of this world, follow various institutions, inward virture only is the virtue that exalteth to the stars.

Beschi observes of the author of the *Koral;* "the poet so well known under the name of *Tiruvál-luven* was of the low tribe of *Paraya* but of his real name we are ignorant; for although he had no less than seven commentators not one of them has mentioned it. *Válluvan* is the appellation by which soothsayers and learned men of the *Paraya* tribe are distinguished, and *Tiru* here signifies divine, in the sense in which we say the *divine Plato.*" *Babington's translation of Beschi's Grammar of the Shen Tamil.*

LXVII.—*Varunáditya.*

Paper.

A work on ethics for the use of the *Pariar* caste, attributed to the same author as the preceeding.

LXVIII.—*Arangeswaravemba.*

a. Palm leaves—b. ditto—c. ditto—d. ditto—e. ditto.

A work in illustration of the *Koral,* or moral precepts of *Tiruvalluvar*—by *Ranganáth* or *Rangeswara.*

LXIX—*Atishudhi.*

a. Palm leaves—b. ditto.

A series of moral injunctions in verse by the celebrated female poet and philosopher *Avyár,* an account of whom, with a translation of this and other tracts of a similar kind, by the same author, is published in the 7th Volume of the Asiatick Researches, by the Revd. Dr. John: according to him *Avyár* lived about the 9th century of the Christian Æra. Her writings are composed in the high or poetical Tamul.

LXX.—*Kunneivenden.*

Palm leaves.

Moral precepts in verse by *Avayár,* this also is translated in the Asiatic Researches: see the preceding.

LXXI.—*Nanwali.*

Palm leaves.

Moral precepts in verse by *Avayár*: see the two preceding.

LXXII.—*Nalaripada Ure.*

a. Palm leaves—b. ditto.

A work in forty sections upon the moral obligations of man in society: attributed to holy teachers amongst the *Jainas.*

PHILOLOGY.

I.—*Tolghappiyam.*

Palm leaves.

A Grammar of the Tamil Language by *Tolghappya* who is said to have been an incarnation of *Vishnu,* and the pupil of *Agastya,* whose large Grammar, consisting of 80,000 rules, he abridged, reducing the number to 8000. According to some traditions, this Grammar is an amplification of a similar work, ascribed to *Víra Pándya Raja* of *Madura.* It is written in an abstruse and difficult style. The following short account of it is from the Babingtons translation of *Beschi's* Grammar of the Shen or High *Tamil.*" One ancient work written by a person called *Tolcappiyanàr (ancient author)* is still to be met with ; but from its conciseness it is so obscure and unintelligible, that a devotee named *Pavananti* was induced to write on the same subject.

II.—*Nannul.*

a. Palm leaves. – b. ditto.

A portion of an intended work on *Tamil* Gram-

mar by an ascetic *Pavanandi*. *Beschi* observes, his work is denominated *Nannul*, a term that corresponds exactly to the French Belles Lettres, and the Latin Literæ humaniores. The work was to consist of five parts, treating of letters, words, composition, versification and embellishment, but the two first were the only parts compleated.

III.—*Tonnul Vilakhanam.*

Palm leaves.

A grammar of the high Tamul Dialect by '*Vira Mahamuni* or Father *Beschi*. The following account of this celebrated Missionary is taken from Mr. Babington's *Gooroo Paramarttan*.

"The few following particulars, of one whose fame is so well established in the South of India, may not be unacceptable to those whose views are directed to that country. They are taken from a Tamul MS. in my possession.

Vīramāmooni or the great Champion Devotee, as Beschi is surnamed by the Tamuls, was a native of Italy, and one of the religious order of Jesuits. Having been appointed by the Pope to the East India Mission, he arrived, in 1700, at the city Goa, on the Western coast. He thence pro ceeded to Avoor, in the district of Trichinopoly, where he studied the Tamul language in both its dialects, as well as the Sanskrit and Teloogoo; and with a view to public employment, which it was ever the Jesuit policy to seek in order to promote their religious views, he made himself master of the Hindostanee and Persian. It is probable that he held political offices in the earlier part of his life, for we can hardly suppose him to have arisen at once to the appointment of Divan, which he held un-

der the celebrated Chunda Saheb, during his rule as Nabob of Trichinopoly, especially as Chunda Saheb, did not assume the government of that place until the death of the Raja, which happened in the year 1736.

From the moment of his arrival in India, he, in conformity with Hindoo custom, abandoned the use of animal food, and employed Brahmans to prepare his meals. He adopted the habit of a religious devotee, and on his visitations to his flock assumed all the pomp and pageantry with which Hindoo Gooroos usually travel. He founded a church at Konāngooppam Ariyanoor, in the district of Baroor, and my MS. notices particularly a picture of the Madonna and the child Jesus, which he caused to be painted at Manilla and set up in that church. It was in honour of this Madonna, of her husband Joseph and the Lord Jesus, that he composed the Sacred Poem called Tēmbāvani: which, vying in length with the Iliad itself, is by far the most celebrated and most voluminous of his works. It contains 3615 tetrasticks, each of which is furnished with a prose interpretation; and, to judge from the only Padalam or Canto which I have had an opportunity of reading, where the murder of the innocents is described, its merits are not overrated. Viramāmooni also founded a church at Tirookāvaloor. a name which he gave to the town of Vadoogapet, in the district of Ariyaloor, and on the Madonna there he composed three Poems: Tirookāvaloor Kalambagam, Anneiyajoongal Andādi, and Adeikala Mālei—The following are the most important of the remaining works of this author; which, with exceptions that will be noticed, are extant only in MS.

Kitēri Ammāl Ammānei, a poem. Vēdiyarojookkam, a work in prose; where as the name implies, the duties of one who has devoted his life to religion are laid down. Vēda Vilakkam, also in prose; which, from the title (the light of the gospel), I presume to contain some doctrinal exposition of the

Roman Catholic Faith. A Dictionary, Tamul and French, another Tamul and Portuguese; a third Tamul and Latin Sadoor Agharādi, or the Four Dictionaries; a Tamul work relating to the higher dialect. Of philological works he has furnished Tonnool Vilakkam; a Tamul Grammar of the higher dialect, written in Latin. Of this I made a Translation in 1814; which, having become the property of the Madras Government, is now, as I learn, under course of publication at their College Press. The Clavis Humaniorum Tamulici Idiomatis; a second Grammatical Treatise in Latin, relating to the higher dialect. A Latin Grammar of the common dialect; which has been published at the College Press at Madras; and of which a faulty and vulgar translation has long been before the public.

Such were the literary labours of Beschi, and he was distinguished as much for his piety and benevolence as for his learning. To the conversion of idolators his principal efforts were of course directed, and they are said to have been uncommonly successful. Perfect master of Hindoo science, opinions and prejudices, he was eminently qualified to expose the fallacies of their doctrine, and the absurdities of their religious practices; and, accordingly, he is much extolled for the triumphs which he obtained, in those controversial disputations which are so frequent among the learned in India, and for the almost miraculous skill which he displayed, in solving various enigmatical questions which his adversaries propounded for his embarrassment.

It remains a subject of regret, that talents so rare, should have been devoted to the promotion of a religion scarcely less replete with error, than that which it supplanted: but we may draw this practical conclusion from Beschi's success, that a thorough acquaintance with Hindoo learning and a ready compliance, in matters of indifference with Hindoo customs, are

powerful human means, to which the Jesuits owed much of their success, and which should not, as is too much the case, be despised by those who undertake the task of conversion in a better cause. Vīramāmooni continued to hold the office of Divan, in Trichinopoly, until the year 1740: when that city being besieged by the Mahratta army, under Morary Rao, and Chunda Saheb being taken prisoner, he contrived to effect his escape, and fled to the city of Gāyal Patanam, then belonging to the Dutch. He there remained, in the service of the church, until 1742, when he was carried off by an illness, the particulars of which are not stated. His name is still remembered in Gāyal Patanam, and masses continue to be offered up for the salvation of his soul, in that city and its neighbourhood.

IV.—*Mandalapurusha Nighanta.*

a. Palm leaves.—b. Ditto.—c. Ditto.—d. Ditto.—e. Ditto.

A Vocabulary of the Tamil language arranged according to the significations of the words or Deities, Men, Animals, Trees, Countries, &c. by *Mandala Purusha*, a *Jain* Pundit.

V.—*Agastya Vyákarana.*

Paper.

A short grammar of the Tamul language attributed to the sage *Agastya*, but the genuine work is supposed not to be in existence.

" The first person who wrote a grammatical treatise on this dialect (high *Tamil,)* and who is therefore considered as its founder, is supposed to have been a devotee nameed *Agattian (Agastya)* res-

pecting whom many absurd stories are related. From the circumstance of his dwelling in a mountain called *Podia malei*, in the South of the Peninsula, the *Tamil* language has obtained the name of *Shen Mozhi*, just as the *Grandhonic* is termed *Vad Mozhi* from the supposition that it came from the Northward. A few of the rules laid down by *Agatteyan* have been preserved by different authors but his works are no longer in existence." *Beschi's* Grammar of *Shen Tamil*. p. ix.

VI.—*Dandi Alankára.*

Palm leaves,

A work on Rhetorical and Poetical composition, a translation apparently of the *Kávyádersa* of *Dandi*.

VII.—*Devákaram.*

a. Palm leaves.—b. Ditto.—c. Paper.

A Vocabulary of the Tamul language in twelve sections, arranged according to their signification.

VIII.—*Chidambara Agharadi.*

Palm leaves.

A Tamil Dictionary arranged alphabetically.

IX.

A Dictionary of Tamul and French, paper, one volume, quarto.

This is the work of the Jesuit Missionary *Beschi* and bears date 1774.

X.

A French and Tamul Dictionary, paper, on volume, small quarto.

It does not appear by whom this was completed. It is not of any great extent.

Astronomy and Astrology.

I.—Subrahmanya Karuwal.

Paper.

An extensive work in four Books, upon the heavenly bodies, their regents, friends and enemies, their favourable and unfavourable aspects, and their influence upon human life, of presaging events from them, of lucky and unlucky seasons, casting nativities and calculating the proper periods for the performance of various essential rites and ceremonies, &c. By *Asala Muni Guru desikan.*

II.---*Sarvártha Chintámani.*

Paper.

A work on the same subjects as the preceding: ascribed to *Sankara Achárya.*

III.---*Ulla Mariyan Jyotish.*

a. Palm leaves.—b. Ditto.

A work on lucky and unlucky hours, casting nativities and the influence of the Stars by *Ulla Mariyan*, an astrologer of great authority with particular castes in the South of India.

IV.—*Márana Ghantaka.*

Palm leaves.

Calculations of the duration of life, according to the aspects of the lunar asterisms. By the same author as the last.

V.—*Yoga Phalam.*

Palm leaves.

The influence of the *yoga* or astrological periods so termed. By the same as the preceding.

VI.—*Jatakeralangham.*

Palm leaves.

The art of casting nativities and computing lucky and unlucky seasons, and of the signs which indicate the acquirement of kindred of various degrees of affinity. By *Vallavan.*

VII.—*Swaranul.*

Palm leaves.

Foretelling events by the variation of the breathing or articulation of different sounds. By *Sada Sivan.*

VIII.—*Másaphalam.*

Palm leaves.

A work on the moon's course through the asterisms forming the lunar mansions, and the in

fluence of particular positions and aspects on human affairs, by *Sada Sivan*.

IX.—*Grahasphuta*.

Palm leaves.

A short work, by the same as the preceding, on the positions and astrological influence of the nine planets.

X.—*Ashtakaverga Sangraha*.

Palm leaves.

The application of the eight rules of Arithmetic to astrological computations, and the casting of nativities, by the same author as the three last.

XI.—*Bhugola Pramána*.

Palm leaves. Paper.

A description of the universe, conformably to the *Puranic* accounts.

XII.—*Bhuvana Kosha*.

Palm leaves

A Description of theuniverse, and account of the creation from the *Purának*.

XIII.—*Desanirnaya*.

Palm leaves.

A short statement of the 56 kingdoms into which

the *Bharata versha* is divided, with a genealogical list of the *Chola* kings.

XIV.—*Nayatta Kalam Perumayan Vivada.*

Paper.

An account of the fifty two Sundays of the Christian year.

MEDICINE.

I,—*Agastya Vaidyam.*

Palm leaves.

A work in 1500 Verses on the preparation of medicines chiefly, attributed with many others on similar subjects, to the *Rishi, Agastya.*

II.—*Agastya Purána Sútra.*

a· Palm leaves.—b. ditto.

A work on mystical and alchemical medicine, or the cure of diseases by religious rites or visiting holy shrines, the means of prolonging life, and the art of discovering hidden treasures. MSS. b. comprises also the *Pújávidhi,* a tract on the worship of *Siva* and other deities, and the *Díkshávidhi* or a tract on the *Diksha* or ceremony of initiation in the *Saiva* and *Sákta* faith. By *Agastya.*

III.—*Bhasmamore.*

a. Palm leaves.—b, Ditto.

A work of considerable extent, on alchemical or metallic medicines, containing rules for their cal-

cination and reduction to powder, the preparation of various oxides, and extraction of Sulphuric acid. By *Agastya.*

IV.—*Bálachikitsá.*

Palm leaves.

A work on the diseases of infants, difficult parturition, puerperal fever &c. By *Agastya.*

V.—*Agastya Vaidya munnur.*

a. Palm leaves b.—Ditto.

A tract of 300 stanzas on the calcination, and reduction of various vegetable and mineral articles to powder, for use in medicine, also on the extraction of essential oils &c. By *Agastya.*

VI.—*Agastya Vaidya Nuthiyambid.*

Palm leaves.

A treatise in 150 stanzas on the purification of various poisonous substances and their employment in medicine. By *Agastya.*

VII.—*Agastya Vaidya napatettu.*

Palm leaves.

A short tract in Forty-eight Verses on the cure of Gonorrhœa.

VIII.—*Vaidya Sutra nuru.*

Palm leaves.

A hundred verses on different diseases and modes of treatment. By *Agastya.*

IX.—*Muppu.*

a. Palm leaves.—b. Ditto.

Account of preparing medicines of the alkaline ashes of vegetables &c. By *Agastya.*

X.—*Terumalar Vaidyam.*

Palm leaves.

A work on the medical treatment of various diseases, and directions for preparing different medicines. By *Terumalar.*

ARTS.

I.—*Silpa Sastra.*

a. Palm leaves.—b. Ditto.—c. Ditto.

A work on the construction of houses and temples, and the carving of images of the gods, with directions for the choice of materials and the site to be selected: astrological directions also for the determination of lucky seasons for engaging in the work: ascribed to *Viswakerma*, the architect of the Gods.

II.—*Navya Sastra.*

Palm leaves.

A work professedly on navigation, but in fact an astrological account of the destinies of Ships, and those who sail in them, according to certain marks and planerary aspects. The substance of it is thus described at starting; "Sitting opposite to the sun, a figure of a Ship is to be delineated, with three masts, of three yards each, and three decks, amongst these the twenty eight asterisms are to be distributed, nine amongst the rigging, six in the interior of the hull,

one at the bottom, and twelve on the outside. In calculating them the person is to begin with the star in the main top mast yard, and then count those on the right side, and according to the distance between it and the asterisms, in which the sun happens to be, will be foretold future events, the good or evil fortunes of the Vessel and its commander. By *Terukuta nambe*.

III.—*Kapila Sástra.*

Paper.

A work of a similar character as the last, attributed to the *Muni Kapila*.

TELUGU.

Pauranic and Legendary Literature.

MAHABHARAT.

I. *Adi Parva.*

a. Palm leaves,—b. Ditto,—c. Ditto,—d. Ditto, Imperfect.

A Translation of the first or introductory section of the *Mahábhárat*, giving an account of the origin and contents of the poem, and of the birth and early actions of the *Pandava* Princes: translated from the Sanscrit, by *Nannah* on *Nannyapa Bhatt* into *Telugu* verse. This writer, according to a passage in the introduction of the translation, quoted by Mr. Campbell in the preface of his *Telugu* Grammar, lived in the reign of *Vishnuverddhana*, of the *Chalukya* dynasty, King of *Rájamahendri* or *Rajmundry*. In three of the above copies, however, the verses which precede the extract given by Mr. Campbell, mention the name of the Prince to be *Rajanarendra*, the Son of *Vimalá-*

ditya, and *Vishnuverddhana* is therefore only an Epithet or a title. Mr. Campbell also observes, that if the assertion of Colonel Wilkes, on the authority of the Mackenzie Manuscripts, that the *Chalukya* dynasty preceded the *Kadamba*, which reigned at *Banawassi* in the second century, be admitted, the work of *Nannia Bhatt* may boast of great antiquity, but there is nothing in the Mackenzie collection that supports Colonel Wilkes's assertion. *Chalukya* Kings are found in various inscriptions dated as late as the 11th and 12th Centuries, and several of them bear also the title of *Vishnuverddhana*: numerous inscriptions occur in the *Rajamundry* district of these Princes, and especially of one named *Víra* or *Vijaya Rajendra*, who is designated as *Kulottunga Chola*, and *Saptama Vishnuverddhana*, or the seventh *Vishnuverddhana*, whose grants bear date from *Saka* 1032, to 1044, or from A. D. 1110, to 1122. We have, however, information still more precise as to the individual who was the patron of *Nanniah*, and three different inscriptions in the Temple of *Srikúrma Swámi* in *Jagannath*, record donations made by *Rajanarendra* Son of *Vimaláditya* Raja of *Rajamundry*. These inscriptions are dated *Saka* 1195, or A. D. 1273. *Nannia Bhatt*, therefore, flourished at the close of the 13th century, shortly anterior to which period it appears the Telugu language was first cultivated: the oldest works extant, according to Mr. Campbell, dating about the end of the 12th Century, and being separated by

the interval that witnessed the fall of the ancient Government of *Teligana*, and the Establishment of that of *Vijayanagara*, or about a century and a half, form the æra of nearly all the *Telugu* works, now current in the country.

Nannaya Bhatt, was a Brahman of the *Mudgala* tribe, and sect of *Apastamba*, and well skilled in Sanscrit literature. He seems to have been the first writer of eminence, who bestowed pains upon his native tongue. He wrote a grammar of it in Sanscrit, in the usual style of *Sútras*, or concise and obscure aphorisms. His translation of the *Mahábhárat* extended according to some accounts, to little more than the two first books. but from the expressions of his continuator *Tikkana Somayáji*, it should seem he translated three books. The third book or *Vana Parva* is not in this collection— According to the legend, his work was suspended by the undesigned imprecation of *Bhíma Kavíswar*, a son of *Siva* by the widow of a Brahman, who had received as a boon from his father that whatever he uttered should come to pass. On enquiring what *Nannaya* was engaged in, he was told he was in the *Aranya* or *Forest* section, to which he replied, alluding to the extent of the whole task, the translator would never get out of the *wood*, and accordingly a part of the *Vana* or *Forest Parva* was the limit of *Nannaya's* labours.

II. *Sabhá Parva.*

Palm leaves.

The second book of the *Mahábhárat,* containing an account of the Palace constructed for *Yudhishthira* by *Maya*—The institution of the *Rajasúya* or sacrifice of Kings—The subjugation of different parts of the world by the four junior *Pándava* Princes—The loss of all his possessions by *Yudhishthira* at play to *Duryodhana,* and consequent departure of the Princes into exile.

III. *Viráta Parva.*

Palm leaves.

The fourth book of the *Mahábhárat,* giving an account of the events that occurred to the *Pandavas* whilst residing as household servants with *Viráta* Raja, and their rescuing his cattle when carried off by the *Kuru* Princes.

The *Vana Parva* or third section was translated, it is usually said, in part, by *Nannia* and completed by a Brahman named *Irupragada.* In the introductory lines of this work, the three first books are attributed to *Nanniah.* The third *Parva* is not in the collection.

The translator of this is *Tikkana Somayáji,* a Brahman of *Nellore,* of the tribe of *Gautama,* and sect of *Apastamba,* the son, or according to some accounts, the Grandson, of *Bháskara Mantrí* who

accompanied *Mamma Kesava* when appointed by *Pratápa Rudra* to the Government of *Nellore.* The same Prince, it is said, anxious to have the work of *Nannaya* compleated, circulated two stanzas for the learned men of his country to translate, and gave the preference to *Tikkana's* version. He was accordingly directed to continue the work, and retired to *Nellore,* where the Patron of his family, *Siddharaja,* built a dwelling for him near the Temple of *Ranganáth Swámí,* by whose aid, and that of *Vyása* himself, he finished his task in three years: he then presented the work to *Pratápa Rúdra* who made him handsome presents, and returned to *Nellore* where *Siddharaja* gave him a village. In this he resided till his death, the date of which he is said to have recorded himself in the following verse. *Ambara ravi sasi sakábdambulu jana kála yukti, aswija masam ambaramaniprabhánibham bagu Tikka yajyu Bramham pondenu*; "*Tikka* as resplendant as the sun, was united with *Brahma* in the month of *Aswin* in the *Saka* year 1210 or A. D. 1288. This would make him cotemporary with *Nannaya Bhatt. Pratápa Rudra* however was either the last King or last but one of *Warankal* which was taken in 1323 by the Mohammedans. He himself was taken and carried prisoner to Delhi early in the 14th century. His grants also in the *Gantur* district bear the date of *Saka* 1241 or A. D. 1319, and *Tikkana Somayáji,* if cotemporary with

him, flourished about thirty or forty years after *Nanna*, a period when the continuation of the work, left unfinished by that translator, would be likely to be an undertaking of much interest. *Tikkana Somayáji* had two cousins employed in the service of *Siddharaja*, one of whom also named *Tikkana* or *Tikkana Mantri* was the Raja's minister. The writer says in the introduction to this work he was induced to undertake it by the recommendation of his father, who appeared to him in a vision.

IV.—*Udyoga Parva.*

a. Palm leaves.—b. ditto.

The fifth section of the *Mahábhárat* containing chiefly the preparation for war between the *Kuru* and *Pandu* princes. By *Tikkana Somayáji.*

V.—*Bhishma Parva.*

a. Palm leaves.—b. ditto.

The sixth section of the *Mahábhárat* giving an account of the election of *Bhishma* to command the *Kaurava* forces, and the ten actions conducted by him, untill his being overthrown and disabled by *Arjuna*. By *Tikkana Somayáji.*

VI.—*Drona Parva.*

Palm leaves.

The seventh book containing an account of the

five days conflict between the *Pandava* and *Kaurava* armies, whilst the latter were commanded by *Dronácharya*, untill he was deceived into a belief of the death of his son, and his ceasing to fight, and his being killed by *Dhrishtadyumna*] By *Tikkana Somayáji*.

VII.—*Kerna Parva.*

a. Palm leaves—b. ditto.—c. ditto.

The eighth book of the *Mahábhárat* containing the two days continuance of hostilities whilst the *Kaurava* army was commanded by *Kerna* untill he was slain by *Arjuna*. By *Tikkana Somayáji*.

VIII.—*Salya Parva.*

a. Palm leaves.—b. ditto.

The ninth book of the *Mahábhárat* containing the war for half a day, the *Kaurava* army being under the command of *Salya* king of *Madra*, untill his death. The same book contains the dispersion of the *Kaurava* army, and *Duryodhana's* overthrow by *Bhima*. By *Tikkana Somayáji*.

IX.—*Sauptika Parva.*

Palm leaves.

The tenth book of the *Mahábhárat* describing the nocturnal attack of *Aswatthâma* son of *Drona* on the camp of the *Pandavas*, his killing *Dhrishtadyumna* and other chiefs, his indecisive combat

with *Arjuna,* and retiring into the woods. The death of *Duryodhana* is also contained in this section. By *Tikkana Somayájí.*

X.—*Sánti Parva.*

Palm leaves.

The twelfth section of the *Mahábhárat* in which *Bhishma* explains to *Yudhishthira* the duties of kings in prosperity and adversity. By *Tikkana Somayáji.*

XI.—*Krishnárjuna Samváda.*

Palm leaves.

The dispute between *Arjuna* and *Krishna,* in consequence of the former's undertaking the defence of the *Gandharba, Gadádhara,* whom *Krishna* had purposed to destroy, and the escape of the *Gandharba* in consequence. By *Rajasekhara* son of *Konia* of the tribe of *Viswámitra* and dedicated to *Gopa Pradhani,* governor of *Kondavir* in the reign of *Krishna Ráya* of *Vijayanagar.*

XII.—*Sesha Dharma Retnákara.*

a. Palm leaves.—b. Paper.

Supplementary ordinances for the guidance of the Hindus, especially as to faith in *Vishnu* derived from the *Bhágavat.* By *Srínivása* son of *Kondia* inhabitant of *Rájamahendrí.* Mss. b. is only an

introductory fragment giving the genealogy of *Timma* Raja Zemindar of *Peddapur* to whom the work, apparently by a different author, *Viswanáth,* is dediaed.

XIII.—*Sri Bhágavat.*

The fifth, seventh, eighth, and tenth Books.

Palm leaves.

A translation of the books specified of the *Sri Bhágavat*—By *Bommana pata raja,* brother-in-law of *Srináth,* one of the chief poets at the court of *Annaváma Reddi* of *Kondavir.* He translated the *Bhágavat* by desire of *Ráma,* whom he says he saw in a vision whilst on a visit to Benares.

XIV.—*Vishnu Purána.*

Paper.

A translation of the *Vishnu Purána* by *Vimalakonts Surga*—dedicated to *Baswaradya* Prince of *Ravur* in the Northern Circars between *Gantur*, and *Kondavir*.

XV. *Panduranga Máhátmya.*

a. Pa'm leaves—b. Ditto, incomplete.

Legendary account of a shrine of *Vishnu* as *Pánduranga,* the pale complexioned deity, who sanctified by his presence in this form, the place where *Pundarika* a *Muni*, performed his devotions.

—The place is now known as *Panderpur* a town on the left bank of the *Bima* or *Bhimarathi* river, and celebrated in recent times as the scene of the murder of the *Guikwa's* Agent by the *Ex-Peshwa.* The deity now worshipped is a piece of stone supposed to have fallen from heaven, and thence denominated *Vittal Swámi* or *Vittoba* : it is considered as an emblem of *Vishnu.*

The proofs of the efficacy of this shrine are in the usual absurd strain. Thus, a snake is said to have obtained final salvation from inhaling the odour of the flowers which had fallen at the feet of the image of *Vishnu,* which it had approached in chase of a mouse. The narrative is told by *Súta* to the *Rishis* and is said to be taken from the *Skanda Purána.* The local or *Sthala Máhátmya* being translated by *Tanala Ramalinga* son of *Krishna Ramaiya.* It is dedicated to the minister of a petty Raja named *Padarayama,* and dated in the reign of *Krishna Raya.*

XVI. *Bhíma Khanda.*

Paper.

Legendary account of the shrine of *Bhímeswara* one of the twelve principal *Lingas,* described in the *Puránas* and one of the three supposed to have contributed to the etymology of *Trilinga, Telinga* or *Telingana,* the boundaries of which were marked by three *Lingas,* one at *Srisaila* on the *Krishna,*

one at *Káleswara* on the *Godaveri,* and the third at *Dracharam* in the *Rajmundry* district, where the temple is still an object of veneration. The legend is said to be a translation from a similar section of the *Skanda Purána.* It is the work of *Srináth* son of *Marya* and grandson of *Kamalanábha.* It is dedicated to *Bendapudi Mantri* or minister of *Anavámá Reddi,* and *Virábhudra Reddi,* two of the *Reddi* or *Reddiwar* dynasty of Princes who upon the subversion of *Warankal* by the *Mohammedans,* rose from the rank of landholders and farmers, to be the Rajas of *Kondavir* which station they held for about a century from the end of the 14th to the end of the 15th century. A temple of *Siva* as *Amareswara* on the banks of the *Krishna* was built by one of this race, *Alla vámana Reddi* in A. D. 1361, as appears from an inscription found there. According to most traditions the dynasty was subverted by *Langula Gajapati,* sovereign of *Orissa,* but this is impossible, as he reigned a century earlier or about A. D. 1236. A verse in the *Amukta Málá* calls *Krishna Raya* of *Vijayanagar* the conqueror of *Virabhadra* and captor of *Kondavir* which is no doubt correct.

XVII.—*Varáha Purána.*

Palm leaves.

A translation of the entire *Varáha Purána.* By

Sinhaya son of *Ghantanagaya,* dedicated to *Nrisinha Raya* king of *Vijayanagar.*

XVIII.—*Venkateswara Máhátmya.*

Palm leaves.

Legendary account of the celebrated shrine of *Vishnu* at the *Tripeti* hills, 80 miles N. W. from Madras. According to the legend this was originally part of, or mythogically the son of, *Meru,* named *Venkatáchala* or the *Venkata* mountain. *Sesha* the great serpent and *Vayu* the god of wind, disputing pre-eminence, tried their strength upon this mountain, when *Váyu* blew it to the *Dekhin* along with *Sesha* who had coiled himself round it to keep it firm. After the recovery of the *Vedas* by *Vishnu* as *Varáha,* he found *Seshu* engaged in devotion on the mountain, and at his request consented to reside there, bringing the mount of pleasure, or *Kriráchala* and different sacred reservoirs from his own heaven or *Vaikuntha*—hence different holy spots at this place are termed *Sesháchala, Kriráchala, Varáhatirtha, Swami Pushkariní* &c. Afterwards, at the request of the Gods, who complained of the fatigue of seeking him in all parts of the universe, *Mahavishnu* consented to remain here with *Lakshmi,* or as *Sri-nivás* the abode of *Sri* or *Sri Swámí* the Lord of *Sri.* Amongst the first pilgrims, was *Dasaratha* who obtained sons, *Ráma* and his brothers by worship-

ping here, and *Kártikeya* who expiated the sin of killing *Táraka*. The first temples were built by *Tondaman Chakravertti* in the beginning of the *Kali* age, and the annual ceremonies were then instituted. *Vishnu* having sent his Sword and *Discus* to assist his brother-in-law *Vasu*, whose sister, an incarnation of *Lakshmi*, the daughter of *Ankusa* Raja, he had fallen in love with and married, he became confounded with *Siva*, untill the time of *Rámánuja* when the temple at *Tripeti* was once more made a *Vaishnava* shrine by that reformer. In order to effect this he is said to have agreed with the *Saivas* to leave in the temple, a Conch and Discus, and a Trident and small Drum—the temple was closed for a night and on being re-opened it was found that the image had assumed the two former, or the insignia of *Vishnu*. The *Vaishnava* appropriation of this temple is therefore modern, and the different shrines are of no great antiquity. The great temple was built by a *Yádava* prince, about A. D. 1048, and the later *Chola* princes, and the sovereigns of *Vijayanagar* are recorded as the chief benefactors of this place, constructing an infinite number of temples, pavilions, shrines, *Choultris*, and reservoirs on the hills in the vicinity, which are objects of great veneration, and a very numerous pilgrimage. *Vishnu* is worshipped here under five forms—*Sri Venkatâchala Pati* which is the principal; *Malayapá* or *Utsavabari* the image

produced at the annual ceremonies. *Srinivas* a figure recumbent. *Kolavu bari* an image in the *Naga* pavilion who is supposed to preside over daily occurrences and *Venkata Toravar* an image that is brought forth once a year on the *Kausiki dwadasi.* Besides the daily ceremonials there are numerous occasional observances held during the year but the resort of pilgrims is most numerous, at the period of the *Durga Puja* or about October—a tax is levied on the pilgrims which yields above a lack of Rupees a year. Access to the principal Pagoda has never been permitted to Europeans. The legend is by *Venkatárya,* son of *Krishna Raja,* a Brahman of the *Bharadwaja* tribe.

XIX.—*Jagannath Mahatmya.*

Paper.

Legendary account of the celebrated shrine of *Jagannáth* in *Orissa* and its foundation by *Indradyumna,* by desire of the deity *Nilamádhava* who appeared to him in a dream, and directed him to construct the three images of *Jagannáth, Balabhadra,* and *Subhadrá* out of the trunk of a *Ber* tree floated to the sea side—*Viswakerma* having been employed to make the images, undertook the task, on condition of not being interrupted.—The king's impatience inducing him to break in upon the artist's labours, *Viswakerma* abandoned his work, and left the images unfinished. This gave the king

great uneasiness but he was consoled by a voice from heaven, to tell him the intention of the deity had been fulfilled, and that the images thus incomplete were to be consecrated, which was accordingly effected. The work also contains a description of the various holy places in the vicinity, the different ceremonials observed, and the merits of performing pilgrimage to the shrine. By *Venkatárya*.

XX.—*Kalahastíswara Máhátmya.*

Palm leaves.

A collection of legendary tales of persons attached to *Siva*, and especially to his form as *Kálahastíswara*, and their being in consequence united with him; as related by *Iswara* in the disguise of a *Jangama* to one of the *Yádava* princes. By *Dhurjati* son of *Puranmukha*.

XXI.—*Padmasaras Máhátmya.*

Palm leaves.

Account of the *Lotus* reservoir on the bank of the *Suvernamukhi* river which rises in the *Chandragiri* mountains, and passes by those of *Tripeti*, where it flows N. E. to the sea at *Armegon*. *Vishnu* having lost *Lakshmi* found her in the centre of a *Lotus* in this place—the text is *Sanscrit*: the comment is *Telugu*.

XXII.—*Totádri Màhátmya.*

Palm leaves.

Legendary account of a shrine of *Vishnu,* at *Totádri* or *Tannur* in the ceded Districts; two *Yojanas* from the Eastern sea, containing an account of the visits of *Siva, Bhrigu, Válmíki* and others to the temple, and *Vishnu's* appearing to them as *Trivikrama, Nrisinha, Ráma,* &c., by *Sringáráchari* inhabitant of *Ballapalla.*

XXIII.—*Múla Stambha.*

Palm leaves.

An account of the origin and constitution of the universe, supposed to be related by *Márkandeya* to *Parásara:* the work is in part composed of *Pauranic* legends but is especially taken from the *Viswakerma Purana.* and attributes the origin of the world and of the different Gods, *Brahma, Vishnu, Siva,* and the rest to *Viswakermá:* the author is not named.

XXIV.—*Terukalakendra Purvottaram.*

Palm leaves.

Legendary account of the shrine of *Terukala náth* or *Siva* as worshipped at *Terukala kodi,* a village about 30 miles N. E. of *Madura.* It is also called *Siva Dharma puri, Siva* having there instructed *Agastya* and *Paulastya* in his worship.

XXV.—*Rajavetti Vírabhadra donda kaveli.*

Palm leaves.

A mixed legendary and historical account of the temple of *Virabhadra Swami,* at *Mandavya kshetra,* from its foundation by *Trisanku,* a prince of the solar race, to its re-establishment by the Company's Government.

XXVI.—*Srikákola Máhátmya.*

Paper.

Legendary account of a temple of *Vishnu* at *Srikakolam* or *Cheikakole* on the *Krishna* river, said to be translated from the local *Purána,* a section of the *Brahmanda Purana.* The place was originally consecrated by the devotions of *Brahma,* at whose request *Vishnu* consented to be always present: the town was afterwards built by *Sumati,* Emperor of India. The reservoir was dug by him and filled with the aid of the Discus of *Vishnu,* whence it was named the *Chakra Tirtha*—At a subsequent period, it is described as the scene of a dispute between the Brahmans and *Jains,* which was decided by the Raja's putting a snake privately into a covered pot, and desiring them to say what it contained. The *Jains* replied, a snake, the Brahmans, a *Chatra,* an umbrella, to which the snake put in by the Raja, was found, on opening the pot, to be transformed: the place was thence called *Ahichha-*

tra, from *Chatra* as before and *Ahi* a snake—*Sudakshina,* the sovereign of this place, invited the Brahmans of *Kasi* to reside there, who upon a famine occurring at that city, repaired to *Ahichhatra*: at a later period *Vishnu* as *Srivallabha* appeared in a dream to the adopted son of *Ananga Bhíma* King of *Orissa* in the end of the 12th century. and told him to find his image under the root of a certain plant, and erect a temple to him at *Kakola Kshetra,* which he did accordingly, and to him therefore the origin of the present temple may be referred. The form of *Vishnu* now worshipped at *Srikakole,* is the *Andhra Madhusudana,* a celebrated King of ancient *Telingana* or *Andhra Ráya,* the King being identified with the deity *Madhusúdana.*

XXVII.—*Bála Bhágavat.*

Paper.

An abridged version of the *Sri Bhágavat* by *Konernáth ;* son of *Nagaya Mantri.*

XXVIII—*Prahláda Cheritra.*

Palm leaves.

The legendary history of *Prahláda* the son of *Hiranyaksha* and of the *Narasinh Avatar,* taken from the *Bhagavat* by *Bommana Pataraju.*

XXIX.—*Bhugola Sangraha.*

Palm leaves.

A description of the universe according to the *Pauranic* geography, with an account of the *Manwantaras,* Princes of the Solar and *Lunar* dynasties, &c.

XXX.—*Nadi Parvata gala Hesaru.*

Palm leaves.

An account of the principal divisions, mountains, rivers, &c. of *Jambu Dwípa,* from the *Purânas.*

XXXI—*Alware Katha.*

Paper.

An account of the twelve *Alwárs,* the personified weapons, ornaments and companions of *Vishnu,* most of whom were born as teachers of the *Vaishnava* religion according to the system of *Rámánuja* long anterior to that reformer; but comprehending him and one of his successors.—the dates are in general evidently fabulous, but some of the individuals may have had a real existence.

1. *Poya Alwár* an incarnation of *Vishnu's* shell, was born from a lotus in the reservoir of a temple at *Kánchi* towards the close of the *Dwápar* age. He lived three thousand years, and propitiated *Vishnu* by his devotion, and a cento of verses in his praise,

whence he was honoured by a visit from him, and was united with him at *Terukavalur*.

2. *Pudhata Alwár* was the personified mace, born at the same period as the preceding, in *Tondamandala,* he composed a hundred verses in *Tamil* derived from the *Vedas*.

3. *Peyá Alwár* was also born an incarnation of *Nandaka* at the same period, at *Mailapur* on the sea shore, and was the author likewise of a hundred *Tamil* verses in honour of *Vishnu*.

4. *Terumai Peyá Alwár* was the personified Discus, who was incarnate in the *Kali* year 3600 at *Tiramushi* in *Tondamandal,* and composed verses in praise of *Vishnu* and the shrines at which that deity was worshipped.

5. *Nám Alwár* born at *Terukarur* on the *Támra parni* river, was an incarnation of *Viswaksena* in the fi st year of the æra of *Yudhishthir*. He was the author of several hymns in honour of *Vishnu*.

6. *Kulasekhara Alwár* an impersonation of the *Kaustubh* gem was born in *Kerala* or *Malabar* in the *Kali* age—he wrote both Sanscrit and *Tamil* poems in honour of *Vishnu*.

7. *Periya Alwár* was an incarnation of *Garura,* born in the *Pandya* country some time in the *Kali* age—he wrote a short tract on the actions of *Krishna*.

8. *Terupana Alwár* was an incarnation of the *Srivatsa* jewel—and was born near *Sriranga* in the year of *Sálivâhana* 122, he wrote verses in praise of *Tirumalé*.

9. *Terumangar Alwár* was the personified *Sarnga* or bow of *Vishnu*, born near the mouth of the *Kaveri* in the year of *Salivahana* 217. He was a great thief, but not the less a saint, as he appropriated the booty to the service of the deity, and especially to the construction of the seven walls of the temple at *Srirangam*.

10. *Tondama Alwár* was the incarnation of *Vishnu's* garland and was born in the *Sálivâhana* year 108, near the *Kaveri*: he led a life of celibacy devoting himself especially to cultivating flowers and preparing garlands for the deity *Sriranga Nayak*.

11. *Ambaramanhr Alwár*, who was an incarnation of *Vishnu's* slippers, was born at *Sri perumatur* in the year of *Sálivâhana* 931. or A. D. 1009. and attached himself especially to the service of *Varada raja* at *Kánchi*—he received the stamp of his faith from the hands of *Periya Nambi* a worshipper of *Vishnu* at *Srirangam*. *Periya nambi* accompanied the *Alwár* to *Madhura*, instructed him in the essential dogmas of the *Vaishnava* faith, conferred upon him the title of *Rámánuja*, and directed him to disseminate the lessons he had

learned. His other names are *Lílavibhuta, Lakshmana muni, Wodiyar, Ambaramanár, Sethagopa, Subháshyakára, Yatíndra, Kulatilaka* and *Yatisarvabhauma.*

The twelfth and last *Alwár* was *Kurath Alwár,* the cousin of the preceding. Images of these Saints are generally kept in the *Vaishnava* temples in the *Dekhin.*

XXXII.—*Yamunáchari Cheritra.*

Paper.

Legendary account of a reputed teacher of the *Vaishnava* religion, and his confutation of *Kolahala,* the poet and Pundit of the *Chola* Raja in consequence of which the *Saiva* faith gave way to that of *Vishnu.*

XXXIII.—*Náráyana Jíyara Katha.*

Palm leaves.

Account of the miracles wrought by *Náráyanjíyara* a devout worshipper of *Sriranga,* his overcoming the *Bauddhas* and *Mlechchas* and having an interview with the deity *Ranganáth;* with some account of *Venkata Rághava Achárya,* a *Vaishnava* teacher the son of *Tirumalácházi,* the son of *Govinda Dhíra,* the son of *Náráyana Jíyara.*

XXXIV.—*Básaveswara Cheritra.*

Paper; incomplete.

Legendary account of *Básaveswara* or *Básava* or *Báswapá,* an incarnation of the bull of *Siva, Nandi,* who descended to earth to restore the religion of *Siva,* and who as a real character appears to have been the founder or promoter of the *Lingavant* religion in the *Dekhin* in the eleventh century, and minister of *Bijala* or *Vijala Raya* king of *Kalyán.* The work contains chiefly marvellous stories of *Básava* and some of his disciples, and their contests with the *Jains,* of whom the Raja was the protector, in consequence of which the *Jangamas* compassed his death. The principal works on the history of *Básava* occur in the *Hála Karnáta* language.

XXXV.—*Prabhulinga lila.*

Paper.

Legendary account of a *Jangama* Saint, *Allama Prabhu,* who is reputed to have been the preceptor of *Básaveswara* and his nephew *Chenna Basava,* the founders or renovators of the *Virasaiva* religion.

XXXIV.—*Panditárádhya Cheritra.*

a. Paper, imperfect—b. Ditto, Ditto.

A large collection of marvellous stories relating to different *Arádhyas* or Saints and Teachers of

the *Lingavant* sect, interspersed with a description of the efficacy of the Symbols of *Siva,* and a variety of *Pauranic* and other legends, illustrative of the Supremacy of that deity as a *Linga.*—The collection when entire is said to comprise 2000 tales, in five sections, but both these copies are mere fragments. The stories are taken it is asserted from the *Básava Purána,* and translated by *Somanáth Arádhya* of *Palkuri,* son of *Vira Pocheswara,* by the order of his *Guru Mallikárjuna Panditárâdhya,* the work is dedicated to *Surana Amátya.* The following is one of the stories.

Surasáni the widow of a man of the hunter tribe, who was a devout worshipper of *Siva,* made after her husband's decease the *Jangam* priests the chief objects of her devotion, entertaining them in her house, to the great scandal of her neighbours. The Brahmans of the *Agraharam* complained to the Raja, that the widow was accustomed to eat intoxicating drugs, smear her body with ashes, wash the feet of the *Jangamas,* and treat them, the Brahmans, with contumely and abuse. The Raja being much incensed proceeded with the Brahmans to the house of *Surasáni,* but sought for her and her usual guests in vain, not a soul was to be found. After his departure, a *Chandála* fowler of black complexion, robust make, and dwarfish stature, having a flat nose and curly hair, smeared with holy ashes, carrying a rosary of *Rudráksha* beads, and wearing a *Linga* round his neck, passed by the residences of the Brahmans, making a great noise, and pretending to sell fruit, abusing the Brahmans, and reverencing the *Jangamas.* On arriving at the door of *Surasáni* she welcomed him to her abode, washed his feet, gave him food and an apartment to repose in. As the neighbours now thought they had caught

her in the fact, having watched the man into the house, they beset the dwelling, and brought stakes and ropes to secure him. —*Surasáni*, hearing the clamour said, "What would you: the disciples of *Siva* come to the houses of his followers; in the dwelling of the worshipper of *Maheswara*, *Maheswara* abides: where the *Lingam* is reverenced, there is the *Lingam*—why do you reproach the worshippers of the destroyer of the sacrifice: why do you insult and not follow the example.—I tell you, he that is my house, you cannot discover: the Lord of the world is in my house, you cannot see him: the Supreme God is in my apartments—how should Sinners such as you behold him. How can you gaze npon the three eyed God." So saying, she opened the door. The Brahmans rushed in, and sought in every place for the *Jangama* but could not find him, and they were much astonished and ashamed, being satisfied that the supposed *Chandála* must have been *Siva* himself.

LOCAL HISTORY, BIOGRAPHY &c.

Krishna Ráya Cheritra.

a. Palm leaves. b. Paper.

A poetical account of the reign of *Krishna Raya*, the second, or according to some accounts, the illegitimate son of *Narasinha* or *Narasa Deva Raya*, and 17th prince of the *Narapati* kings of *Vijayanagar*, which state, it is generally asserted, was founded in the commencement of the 14th century by *Harihara* and *Bukka Raya*, and speedily attained a degree of solidity and power which enabled it to extend its sway over the Provinces South of the *Tombuddra*, as far as to Cape Comorin. and to make head for about two centuries against the Mohammedan principalities of the *Dekhin* untill they combined to effect its downfall. This took place in 1564 at the battle of *Tellicotta* when *Ráma* Raja was defeated and slain in an engagement with the united armies of *Vijayapur*, *Ahmedabad, Golconda* and *Beder*. The princes of *Vijayanagar* thence ceased to exercise a paramount authority over the states of the *Dekhin*, although individuals of the family continued to hold portions

of the empire at *Pennakonda, Chandragiri* and *Vellur* to a recent period.

The power and reputation of the princes of *Vijayanagar*, and the comparatively modern periods at which they flourished, have rendered their history familiar in the *Dekhin*, and numerous accounts of them are contained in the papers of this collection. From these, several notices were derived by Col. Wilkes, and published in the introductory chapters of his History of Mysur, and Col. Mackenzie himself published an account of the princes of *Vijayanagar* in the Asiatic Annual Register for 1804. In general, however, the original records are little more than Chronological lists, one of which has been published in the introduction to Mr. Campbell's *Telugu* Grammar, avowedly from this source. These lists vary, not very widely perhaps for Indian history, but still more considerably, both as to persons and dates than might have been expected, from the facilities afforded to accuracy in both respects.—The usual enumeration of princes from *Bukka* to the third *Sriranga* is 27 princes, but a list at *Permatur* gives 31.—The date most commonly assigned for the foundation of *Vijayanagar* is A. D. 1336 and that of the prince last named A. D. 1646 but the *Permatur* list makes the first date A. D. 1215 and places *Sriranga* ten years later—we have also the dates 1313, and 1314, assigned for

the commencement of the dynasty,—and these are the most usual, although there is reason to think that even 1336 is rather too early.

Considerable variety also prevails in the local accounts with respect to the origin of this dynasty. As noticed by Col. Wilkes, one account describes the founders *Bukka* and *Harihara* as Officers of the Rája of *Warankal,* who founded an independant principality after the subversion of that state by the arms of *Ala 'ad din*—another tradition makes them Hindu Officers in the service of the Mohammedan prince, who gave them the site of *Anagundi* or *Vijayanagar* in *Jagir.* The more usual tradition ascribes the construction of the city to *Vidyáranya* or *Mádhava,* the famous commentator on the *Vedas,* and a man of great learning. who, it is said was enabled to build the city by the treasure with which *Bhuvaneswari,* a form of *Durga* whom he had propitiated by his devotions, enriched him. He reigned, it is asserted, twenty-five years and then gave the city to *Bukka,* the son of a Cowherd, who had fed him with milk when he led the life of an ascetic—It is very unnecessary, however, to pay regard to any of these traditions for *Mádhava* leaves no doubt of his own character, and that of *Bukka,* in various passages of his works. He calls himself, and is termed by his brother, also a writer of eminence, the minister of *Sangama,* the son of *Kampa* a powerful Prince whose rule

extendedto the Southern, Eastern and Western Seas. *Bukka* and *Harihara* are named by *Mádhava* as the sons of *Sangama*, and an inscription published in the Asiatic Researches, (vol. IX.) verifies the relation. It is clear therefore that *Bukka* and *Harihara* were descended from a line of Princes, insignificant very probably as to their territorial possessions, notwithstanding *Mádhava's* hyperbolical description of their power, and to a certain extent perhaps dependant on the paramount Rajas of *Warankal* or *Tèlingana*, the annihilation of whose supremacy elevated these petty chiefs into the founders of an imperial dynasty. The Mohammedan historians of the South of India, speak of the Princes of *Bijnagar* or *Vijayanagar* as possessed of power long anterior to the Mohammedan invasions of Southern India, and *Feríshta* asserts that the Government of the country had been exercised by the ancestors of *Krishna Raj* of *Bijnagar* for seven centuries. For all historical purposes, however, the origin of this state as a substantial principality, may be admitted to have occurred at the period specified, although by no means in the manner described in the tradition.

The following is the Chronological Statement, most generally received

1	*Bookka Raya*	*from A. D.*	1313	*to A. D.*	1327	*or*	14	*yrs*
2	*Harihara*	„ „	1327	„ „	1341	„	14	„
3	*Vijaya,*	„ „	1341	„ „	1354	„	13	„

4	*Viswadeva*	*from*	*A. D.*	1354	*to*	*A. D.*	1362	*or*	8	*yrs.*
5	*Rámadeva*	,,	,,	1362	,,	,,	1369	,,	7	,,
6	*Virúpáksha*	,,	,,	1369	,,	,,	1374	,,	5	,,
7	*Mallikárjuna*	,,	,,	1374	,,	,,	1381	,,	7	,,
8	*Rámachandra*	,,	,,	1381	,,	,,	1390	,,	9	,,
9	*Sáluvaganda*	,,	,,	1390	,,	,,	1397	,,	7	,,
10	*Devaráya*	,,	,,	1397	,,	,,	1412	,,	15	,,
11	*Kumbhaya*	,,	,,	1412	,,	,,	1417	,,	5	,,
12	*Kumára*	,,	,,	1417	,,	,,	1421	,,	4	,,
13	*Sáluvaganda 2d.*	,,	,,	1421	,,	,,	1428	,,	7	,,
14	*Sáluva Narasinh*	,,	,,	1428	,,	,,	1477	,,	49.	,,
15	*Immadi deva*	,,	,,	1477	,,	,,	1488	,,	11	,,
16	*Víranarasinh*	,,	,,	1488	,,	,,	1509	,,	21	,,
17	*Krishnadeva*	,,	,,	1509	,,	,,	1529	,,	20	,,
18	*Achyuta*	,,	,,	1529	,,	,,	1542	,,	13	,,
19	*Sadasiva*	,,	,,	1542	,,	,,	1564	,,	22	,,
20	*Trimala*	,,	,,	1564	,,	,,	1572	,,	8	,,
21	*Sriranga*	,,	,,	1572	,,	,,	1586	,,	14	,,
22	*Venkutapati*	,,	,,	1586	,,	,,	1615	,,	29	,,
23	*Sriranga 2nd.*	,,	,,	1615	,,	,,	1628	,,	13	,,
24	*Venkata*	,,	,,	1628	,,	,,	1636	,,	8	,,
25	*Rámadeva*	,,	,,	1636	,,	,,	1643	,,	7	,,
26	*Anagundi Venkatapati*		,,	1643	,,	,,	1655	,,	12	,,
27	*Sriranga 3d.*	,,	,,	1655	,,	,,	1665	,,	10	,,
									352	

From an examination of the inscriptions in the Mackenzie Collection several exceptions are suggested to this chronological arrangement—Grants of but fifteen princes are found, and one of those is not in the above list—of these, two are cotemporary

with others, reducing the list to thirteen, amongst whom 256 years are divided, leaving only about 46 unaccounted for, which we cannot suppose to be divisible among 14 kings. It is very probable, therefore, that several of the names in the above list are gratuitous interpositions, and it is also clear, as in the case of *Virúpáksha,* that some of them are misplaced.—The names and dates of the inscriptions are the following.

1	*Bukka Raya*	*A. D.*	1370 *to* 1375
2	*Harihara*	„	1385 *to* 1429
3	*Deva Raya*	„	1426 *to* 1458
4	*Mallikárjuna*	„	1451 *to* 1465
5	*Virúpáksha*	„	1473 *to* 1479
6	*Narasinha*	„	1487 *to* 1508
7	*Krishna*	„	1508 *to* 1530
8	*Achyuta*	„	1530 *to* 1542
9	*Sadasiva*	„	1542 *to* 1570
10	*Trimala*	„	1568 *to* 1571
11	*Sriranga*	„	1574 *to* 1584
12	*Venkatapati*	„	1587 *to* 1608
13	*Virarâma*	„	1622 *to* 1626

We have between the first and second princes a blank of ten years; between the fourth and fifth, eight years; between the fifth and sixth, eight years; between the tenth and eleventh, three years, and the same between the eleventh and twelfth, and between the two last an interval of fourteen, which need not be won-

dered at, as the reduced state of the family must have made their grants less regular and frequent. It is also to be observed that in some instances we have contemporaneous dates, or the grants of one prince beginning before those of his predecessor terminate. This may be owing to inaccuracy in the record, or to the practice of Hindu princes associating the heir presumptive in the government, so that two princes reign at the same time. Another source of confusion arises from the assumption of regal powers by the Minister, whilst leaving to the rightful sovereign the title of Raja, and some independant authority in unimportant matters, in which case, grants by the real and by the titular monarch will run parallell; thus amongst the inscriptions a number occur in the name of *Immadi Praurha Deva Ráya* dating from 1450 to 1466—being nearly the same extent as the grants of *Mallikárjuna* from 1451 to 1465 and these names therefore apply either to one person, to two contemporary princes, or to a reigning minister and pageant prince. The latter we know to be the case in another instance, or *Ráma Raya* whose grants are very numerous, and date from 1547 to 1562. Those of *Sadasiva* are also very numerous, and extend from 1542 to 1570, but this prince we learn from both Hindu and Mohammedan authorities was a cypher, and *Ráma* Raja, the minister, exercised the functions of king.

According to some of the traditions, the first princes of the family were from *Telingana,* but others bring them from *Tuluva,* which seems most probable, as they were possessed at an early period of their intercourse with the Mohammedans, of sea ports on the Western Coast. In the latter part of the 15th century, the line was changed, and *Narasa, Narasinha* or *Vira Narasinha,* whom the Hindu records regard as of *Telinga* extraction, is described by *Ferishta* as a powerful chief of *Telingana* who had possessed himself of the greater part of the territory of *Vijayanagar.* His illegitimate son, *Krishna Raya* appears to have been the most distinguished of the whole series of *Vijayanagar* princes, and although his name is not mentioned by *Ferishta,* it is admitted that in 1520 or in his reign, the Musselmans sustained a severe defeat from the armies of *Vijayanagar,* and that subsequently a good understanding prevailed between that Court and the *Bijapur* monarchy for a considerable period.—According to the authority which has given rise to these observations, *Krishna Raya* was the son of *Narasa* or *Narasínha* by *Nígamba* a friend or attendant of the queen, and was actually an incarnation of *Krishna* the deity. His step mother *Tippamba* jealous of his superiority as a boy over her son *Víranarasinha,* prevailed on her husband to order *Krishna Deva* to be put to death. The Officer to whom this duty was entrusted being

reluctant to fulfill it, applied to the Prime Minister, who undertook to secrete the Prince till he could be produced with safety, and the king was told that his commands had been obeyed. In his last illness, the king was much afflicted for the death of his son on which the Minister produced the prince, and *Krishna Deva* was declared his heir and successor. The Minister delayed proclaiming him till he had secured the concurrence of the *Palligars*, which was obtained it is said through supernatural aid, an absurd tale being introduced for this purpose. *Vira-narasinh*, it is added, died of vexation on his brother's being acknowledged Raja. The contests of *Krishna Raya* with the Mohammedan prince of *Bijapur* have been already adverted to, and he is here said to have waged successful war against the Mohammedan sovereign of *Golconda*.

According to this work, *Krishna Raya* reduced *Maisur*, and the country along the *Kaveri* to his authority—defeated the Mohammedan Armies of *Bijapur* and *Golconda*—captured the Forts of *Udayagiri*, *Kondavir*, and *Kondapilli*, and invaded *Orissa*, the *Gajapati* Prince of which country was compelled to do him homage. He married the daughter of the Raja of *Orissa*, and returned to *Vijayanagar*, with which the narrative concludes. The work is by *Dhurjati* son of *Arugandi Kasipati* and was composed by order of the ruler of *Arvidi* in the Ceded Districts. *Krishna Raya*

was a great patron of literature both *Sanscrit* and *Telugu,* and the principal works in the latter, date from his reign. Of the learned men of his court, eight are distinguished as the eight *Dig-gajas* or Elephants who uphold the world of letters. The names of the whole have not been ascertained, but the following five were of the number, *Apyáya Dikshit, Allasáni Peddana, Venkata páta, Bhattu murtti, Pingala Suranárya.* The first is a Sanscrit writer, the last are eminent as *Telugu* authors.

II.—*Ráma Raja Cheritra.*

a. Palm leaves.—b. Paper.

An account of the genealogy of *Ráma Raja* the son in law of *Krishna Raya,* and minister of *Sadásiva,* the last prince of *Vijayanagar,* with a description of the hostilities carried on by him and his sons *Siranga Raya,* and *Venkatapati Raya* against the Mohammedan princes of the Dekhin. Composed by *Vengaya* son of *Surappa* by command of *Ráma* Raja. This work of course does not contain the particulars of *Rama Raja* fatal conflict with the Mohammedan princes, originating immediately in the insult offered to the envoy of *Ibrahim Adil Shah,* This is not specified by *Ferishta,* but the Hindu records state that on going to an audience of the Raja, the envoy passed on his way some swine intended to be given to menials of the court. As he expressed his

abhorrence of these unclean animals to the Raja, the latter treated his aversion with ridicule, and asked him how he could hold them as unclean, when he fed upon fowls, who picked up grains from the ordure of swine, and took an opportunity of shewing him the fact. The insult roused *Ibrahim Adil Shah* to arms, and he was readily joined by the other Mohammedan princes who were eager to revenge indignities offered to *Mosques* and the faithful, by the Hindus, when acting as allies with one or other of them in their wars amongst themselves. *Râma Raja* met them with great spirit, and a sanguinary action took place at *Talikota* on the banks of the *Krishna.* The contest was long doubtful, but the Raja was accidentally made prisoner, and instantly beheaded. His army then dispersed and immense slaughter took place in the pursuit. The confederates advanced to *Vijayanagar,* which was taken, and plundered, and the country laid utterly waste. The power of the state fell never to rise again. Different members of the family settled in *Pennakonda, Chandragiri, Vellore* and some returned to *Anagondi* on the N. E. quarter of *Vijayanagar:* the latter branch after being expelled by *Tippu* became dependant on the English Government as petty Landholders. On the downfall of *Vijayanagar* the Governors to *Gingee, Trichanapalli, Mysore* and other places to the South became at the same time independant,

and continued so with various changes of fortune till they were comprised within the pale of British dominion or control.

This work is also entitled the *Narapati vijayam* or *Ráma Vijayam* and is nothing more than a detailed and encomiastic genealogy. The descent of the Raja is traced to *Brahmá* through the lunar race to *Nanda* one of the seven kings of the *Andhra* dominions—the ninth from him it is said was *Chaulukya Bhúpála* in whose race many kings governed the earth, to *Vijala* king of *Kalyan*. The genealogy is then uninterrupted although not always very distinct: the direct line appears to be as follows.

Vijala
Vira kumára
Táta Pinna
Somadeva—who took *Rachúr*
Rághava
Pinneswara
Bukka

Ráma Rája	who took *Kondanole* and made it his capital: he had two sons of whom the younger,
Sriranga	succeeded: he had 5 sons and was succeeded by the fourth,
Terumala,	he had four sons, and was succeeded by the third,

Ráma
Terumala
Sriranga — appointed to a high office by *Venkatapati Raya,* and married to the daughter of *Narasinha Deva,* by whom he had

Rámadeva Raya, — who by the aid of his brother *Venkatapati,* and two chiefs of the same family, *Venkatádri* and *Terumala,* subdued *Guti, Pennakonda,* and other places, and defeated the king of *Golconda :* he had five sons, of whom the line continued in,

Sriranga,
Chenna Venkatapati
Venkatapati

Timma or *Terumala* in the service of *Krishna Raya.*

Venkatapati
Ráma Ráya — also called *Kodanda Ráma* who married the daughter of *Krishna Raya*—and had by different wives, *Peddavenkata, Venkatapati,* and *Ráma* or *Kodanda Ráma.*

III.—*Krishna Raya Agraháram Charuvu Purvottara.*

Account of a tank in a religious endowment in the *Chandragiri* circar and district of *Nellore,* attributed to *Krishna Ráya.* The grant was continued by *Raya Mahasinh Silada.*

IV.—*Pratápa Cheritra.*

Paper.

An account of *Pratápa Rudra* the last of the *Kakateya* kings of *Telingana* of any power. According to this account the family descended from *Arjuna*: thus,

Paríkshit
Janamejaya
Satáníka
Kshemaka
Somendra
Somanripa

Uttunga Bhuja who first removed to the *Dekhin,* and was succeeded by *Nanda,* who founded *Nandagiri.*

His Grandson *Somadeva* was defeated and killed by the *Balláhadu* of *Cuttack,* the *Balhara* probably of the Arab Geographers.—His wife being pregnant, fled and found refuge in the house of a *Brahman* named *Mádhavasermá* at *Anumakonda* or *Hanumadgiri.*—The boy was named *Mádhava vermá,* who when he grew up, raised a

formidable army, chiefly through the favour of *Padmákshí* a form of *Durgá*, and with it reduced *Anumakonda* and the country between the *Godáveri* and *Krishna* to subjection. He is considered, and perhaps with reason, as the founder of the family—his reign, and those of his descendants are thus enumerated.

Mádhava vermá reigned	....	160 *years.*
Padmasena	....	74
Vennamá	....	73
Yeruka	....	73
Kuranki	..	76
Pendikonda	....	25
Bhuvaníka malla	..	78
Tribhuvanika malla	..	76
Kákatipralaya	..	75
Rúdra mádhava	....	73
Mahádeva	..	25
Ganapatideva	....	75
Rudrádevi	..	29
Annamadeva	....	12
Pratápa Rúdra	....	76

making altogether 1000 years.

Of these princes *Kakatipralaya* is said to have removed the Capital from *Anumakonda* to *Warankal* in Sal. 990. or A. D. 1068.—Inscriptions however in the time of *Ganapatideva* occur dated A. D. 1231, whilst *Warankal* was taken and plundered in 1323, in the time of a son of *Pratápa Rudra* who

held a short sovereignty over the remains of the city, after its first capture by the Mohammedans.—If we reckon from the last, as the best authenticated period, we may place the commencement of the dynasty with *Mádhavavermá* something less than three centuries earlier, or in the end of the 11th or beginning of the 12th century of the Christian æra. Although *Warankal* ceased to be the capital of a state of any note after its spoliation by the Mohammedans, it continued to be the residence of princes of some power, between whom and the Mohammedan princes, and the Rajas of *Vijayanagar*, frequent intercourse was maintained both of peace and war. Its final downfall appears to have been owing to the extension of the power of the *Gajapati* princes of *Orissa*, as much as to the ascendancy of the Mohammedan arms. By *Virana* son of *Mallapa* Raja a Brahman of the *Atreya* family who resided at *Charuvapalli* in the *Pulikonda* district—the work comprises the legendary history of *Anumakonda* or *Hanumadgiri*.

V.—*Jangama Kálajnyána.*

a. Paper.—b. Palm leaves.

An account of the princes of various countries in the South of India, subsequently to the reign of *Vijala Raya* at *Kulyána*, especially of the *Velála* kings, and of the *Vijayanagar* dynasty to the defeat and death of *Ráma Raya*, given in a prophetic strain by *Sarvajna*, a *Jangama* priest and

his son *Virúpana*. The prophecy extends to a future period when *Vijayábhinandana* or *Víravaṣanta* and *Chenna Básavanna* are to meet at *Sri Saila*—the latter is to become the minister of the former, who is to reign over the whole earth, and the joint efforts of the two will render the *Jangama* the universal faith. *Sarvajna* is said to have been the son of a Brahman by a woman of the *Potter* tribe, and to have taught the *Jangama* doctrines from the age of ten untill he was re-united with *Siva*.

VI.—*Kátama Rája Cheritra.*

a. Palm leaves.—b. Paper.

A long account, in which fact and fiction are curiously blended, of a petty war between two chiefs who rose to independance after the downfall of the state of *Warankal*, in the 14th century. *Manava Siddha* or *Siddhi* Raja the prince of *Nellore* was one of the parties, and the other was *Kátama* Raja, the ruler of *Yeragada*, assisted by *Padma Nayak* of *Palnad*. The dispute originated in the herds of *Katama* trespassing on the pastures of *Siddha* Raja; a force under *Tikkana Mantri*, the cousin of *Tikkana Sámayoji* the poet, was sent to drive them out, but was repelled by the herdsmen supported by troops. *Tikkana* being received with great coldness by his parents and his wife on his return home, vowed to redeem his credit or perish—he was accordingly killed in the next encounter. The people of

Kátama being hard pressed in a subsequent engagement, invoked the aid of the Cows, who accordingly attacked and put the enemy to the route. *Siddhiraja* was then obliged to come in person to the field of battle, where in a personal conflict with *Kátama* he was killed, and *Kátama* died of his wounds. This seems to have terminated a contest of a very sanguinary description, and each party withdrew to their own boundaries. The death of *Siddhi raja* led to the subversion of the short lived principality of *Nellore*, and the territory was soon afterwards included in the possessions of the *Redlawar* family of *Condavir*.

VII.—*Pálnád Víra Cheritra.*

Paper.

Account of a seven years war, from 1080 to 1087, carried on by *Brahma Naidu* and twelve other land holders and graziers, against two towns, *Gujerla* and *Macherla*, in the *Pálnád* country, and which originated in a dispute at a cock-fight.

VIII—*Nava Chola Cheritra.*

Paper.

An account of nine of the most distinguished of the *Chola* princes, or *Kerikala*, *Vikrama*, *Uttunga*, *Adivara*, *Varadherma*, *Satyendra*, *Manujendra*, *Víra* and *Uttama*, confined however to fabulous narratives of the faith of these princes in the *Víra Saiva* or *Jangama* religion as related by *Panditárá-*

dhya, a *Jangam* professor. to *Bhairavendra*, Rajá of *Sosalipur* in *Mysur*, a great patron of the sect. The work is interspersed with marvellous tales of the actions of different priests or saints of the sect, and is translated from the *Karnáta*. By *Silamanupa Settí* a descendant of *Sankara Dás* one of the disciples of *Chen Basesiver*—one of the founders of the *Jangama* form of *Saiva* worship in the Eleventh century.

IX.—*Nandala Krishnama Vamsávali*.

Genealogical account of *Nandala Krishnama* of *Nandal*—the son of *Nrisinharaja*, the son of *Nárayan*, the son of *Nrisinha*, who first settled at *Nandal*—the son of *Srinjaraya*, the son of *Arvíti Bukka Raya*, a prince of the lunar race. This genealogy is extracted from the introduction to the *Kalá purnodaya* dedicated by the author *Pingala Suruna* to *Krishnama Raya*.

X.—*Valugutivaru Vansávali*.

a. Paper.—b. Ditto.

Genealogical account of the *Valuguti* family of Rajas or Zemindars in possession of *Venkatagiri*. The founder of the family is said to have been *Chavi Reddi* who discovered a hidden treasure, of which he became duly possessed by offering, with his own consent, his servant to *Bhairava* or *Vetála*, whence he was termed *Pátálmári Vetál Rao*.—His son *Prasúdita Naidu* was chiefly instrumental

in raising *Pratápa 'Rudra* to the throne of *Warangal.* After the overthrow of that prince, the members of this family extended their authority over a number of districts along the *Krishna* River. Two of them, brothers, *Anupota Naidu* and *Madan Naidu* are said to have defeated and taken a hundred and one Rajas, fifty one of whom they ground in oil mills, and fifty they offered in sacrifice to *Káli* and other *Saiva* deities. Another great conqueror was *Lingam Naidu* who slew *Anuvíma Reddi,* and had his figure and those of other Rajas sculptured on his spitting pot. A second *Anupota* subdued *Kondavir* and *Rajamahendri* and established himself there and at *Chinapatam.* The family seem to have been then subjected to the *Vijayanagar* dynasty, and several members of it, as *Padakondapa Naidu* and his brother *Gene Naidu*—with the two sons of the latter *Nayanappa,* and *Timma* distinguished themselves against the Mohammedans in the reigns of *Krishna Deva, Achyuta Raya,* and *Rama* Raja.—*Yacham Naidu* who reigned about 1600 is also said to have been a great conqueror, defeating *Makaraja* and *Devalpupa Naidu*---capturing *Chenji* or *Gingi* and *Palemkota,* and extending his arms to the South as far as *Madura.*—His Grandson however appears as the feudatory of the *Kutteb Shahi* king of *Golconda,* holding *Venkatagiri* by his permission as *Nánkar* or alimentary estate. *Benjar Yachem* his Great Grandson

was put to death by *Zulfikar Khan* the general of *Aurungzeb* about A. D. 1696 but the Zemindari was granted after an interval to his son.—The direct line terminated with the 37th descent in 1776 but was continued by adoption The following appears to be the series of succession, omitting the collateral branches. The statement is not always very distinct.

1 *Pátalmári Vetál*
2 *Damanaidu*
3 *Vanamnaidu*
4 *Yeradakshanaidu*
5 *Sinha manaidu*
6 *Madan*
7 *Vedagiri Naidu*
8 *Kumár madan*
9 *Sinham Naidu*
10 *Pada Sinham*
11 *Chenna Sinham*
12 *Anupota*
13 *Sarvasinh*
14 *Dhermanaidu*
15 *Timmanaidu*
16 *Chiti daksha*
17 *Anupota*
18 *Madan*
19 *Sura*
20 *Yachamanaid* the founder of the *Valaguti* branch.
21 *Chenna Sinh*
22 *Nírván Ráyappa,* in whose honour *Malana* the poet composed the *Vykunthárohana.*
23 *Kumára Timma Naidu.*
24 *Padakonda Naidu*
25 *Padakonda Naidu* 2d
26 *Chennapa Naidu*
27 *Venkatádri Naidu* who possessed *Venkatagiri,* and gave it that name, as it was a hill dedicated to *Káli* or Kali *malè*—The village is situated a *kos* from *Venkátáchala.*
28 *Ráyápá*
29 *PennakondapaNaidu*
30 *Yachama*
31 *Kasturi*
32 *Yacham Naidu*

33 *Padayachem*	37 *Bengar Yachem* and *Padayachem* 1776
34 *Kumár Yachem*	38 *Kumár Yachem* (adopted) 1804
35 *Bengar Yachem* murdered A.D. 1696	39 *Bengar Yachem* (adopted.)
36 *Kumár Yachem* died 1747	

XI.—*Kasikhanda molo vuna Reddivar Vansávali.*

Paper.

The introductory chapter of a *Telugu* version of the *Kasi Khand*. giving an account of the family of the author's patron *Vírabhadra* son of *Allada Bhupa* son of *Dadaya Reddi*, son of *Perumalla Reddi*. By *Srináth*—The same genealogy is given in the *Bhimakhanda*, by the same author, deduced ultimately from *Proleya Vámana* the founder of the *Reddiwar* family of *Kondavir*.

XII.—*Mátala Teruvengala Ráya Cheritra.*

a. Paper—b. Ditto.

Genealogical account of *Teruvengala*, a prince of the *Matalavar* family and ruler of *Siddhávat* near *Karapa* and whose descent is brought down from *Vaiwaswata Menu* through *Ráma*, and an unnamed *Chola Bhupa*, to *Matali Timma Bhupa* the founder of the family, from whom the hero of the work

is the tenth in direct succession; by *Nadimanti Venkatapati.*

XIII.—*Tanjáwar Raja Cheritra.*

a. Palm leaves—b. Ditto.

An account of some of the first *Náyaks* of *Madura*—Soon after the establishment of the *Vijayanugar* Dynasty their authority was extended over nearly the whole of the countries to the south, leaving them in general under the management of their princes as feudatories paying tribute.—In the reign of *Krishna Ráya* two of these, the Princes of *Chola* and *Pandya,* or *Tanjore* and *Madura* being at war, *Nágama Náyak* a *Telugu* officer of the *Ráya* was sent to the support of the *Pandyan* prince.—After subduing the *Chola Raja, Nágama* imprisoned his Ally, and assumed the sovereignty, in consequence of which a force was sent against him under his son *Viswanáth Náyak* who defeated his father, and sent him prisoner to *Vijayanagar.* The father was forgiven in consideration of the loyalty of the son, and the latter, on the death of the *Madura* prince which happened shortly afterwards, was made Governor of *Madura.* He took advantage of the hostilities betweeen the Rajas of *Vijayanagar,* and their Mohammedan neighbours, to convert his government into an independancy and was succeeded in it by his descendants.—The dynasty extended to 14 princes,

commencing about 1530, and continuing till the middle of the last century, when *Chandasaheb* got possession of *Trichinapali*. The following appears to be the most accurate enumeration of these princes, some of whom have left remarkable traces of their reigns at *Madura* and *Trichinapali*, and others were well known to the Christian Missionaries.

1 *Viswanáth*—about 1530

2 *Krishnapa*

3 *Vírapa*

4 *Viswapa*

5 *Kumára Krishnapa*

6 *Kasturí Ranjapa*

7 *Mutu Krishnapa*

8 *Virapa* died 1623

9 *Terumala* or *Trimal* 1663

10 *Mutu Virapa*—

11 *Choka náth* died 1687

12 *Krishna Mutu Virapa* 1695

13 *Vijaya ranga;* part of the time under the regency of his mother *Mangamál;* died 1731

14 *Vijaya Kumára;* under the regency of his adoptive mother *Minákshí.* in whose time the Mohammedan prince seized the fort—the Princess poisoned herself—the adopted son and his father survived these disturbances, and became dependants on the *Paligar* of *Rámnád*, or the *Nawabs* of the Carnatic, untill the whole came under British authority.

XIV.—*Trichinapali Rája Cheritra.*

Palm leaves.

An account of the actions of *Raghunáth*, a *Paligar* of the *Tinnevelli* country who conquered different districts from the *Setupati* or *Márawa* prince, and from the Mohammedan governor of *Trichanapali.*

According to this tract he was descended from the deity *Indra,* who had by a mortal nymph several sons—*Terumala Raya* of the *Ahita* tribe descended from one of these became a prince of great power, and is regarded as the first of the dynasty the line of which is the following.

1 *Terumala Raya*	8 *Námana*
2 *Pancházkhya*	9 *Pachamahisu*
3 *Tonduka*	10 *Kinkinipatí*
4 *Navanacholádhipa*	11 *Tonduka Nripatí*
5 *Terumala Nripálachandra*	12 *Tirumala Bhúpa*
6 *Navana Sauri*	13 *Padmápta*
7 *Páchanarapála*	14 *Raghunáth*

The last was an officer in the service of *Vijaya Rághuva* Raja of Tanjore, and subdued various districts to the South, which he appears to have erected into an independant principality. His son was *Tirumala Raya,* his son was *Sri Vijaya Raghunath* who it is said conquered *Chanda Khan,* and took up his residence in the *Tondaman* country.

XV.—*Sinhala dwípa Rája Kathá.*

Palm leaves.

Account of a war between *Krishnapa Náyak* of *Madura,* and *Tumbi Náyak,* here called king of Ceylon, but who appears to have been only a petty *Polygar* of *Tinnevelli* or *Rámnád* who was defeated and deposed by the second of the *Madura Náyaks, Periya Krishnapá.*

XVI.—*Kakaralapudi Gopála Páyaka Rao Vamsávali.*

Paper.

Genealogical account of *Gopála Páyaka Rao,* Zemindar of *Anakapilli* near Vizagapatam. It is properly an introduction to the tale of the marriage of *Rukmávati*: dedicated to *Rámabhadra* the son of *Gopála Rao.* By *Somanath.*

XVII.—*Kaliyuga Rája Cheritra.*

Palm leaves.

A short account of some of the most distinguished princes of the *Kali* age, as *Parikshit, Satánika,* &ca.

XVIII.—*Básaveswara Kálagnyán.*

Palm leaves.

An account of the state of the Dekhin in the reign of *Akber,* and of a person named *Seshàppa*

being inspired by *Malikárjuna* to give fresh activity to the *Virasaiva* or *Jangama* sect—By *Viráya,* a *Jangama* priest.

XIX.—*Sankara Cheritra.*

Palm leaves.

An account of the *Saiva* reformer *Sankarácharya,* who was an incarnation of *Siva,* and instructed in theology by *Govinda Guru* at *Chidambaram*—his wanderings over India, and confutation of various sects are narrated in the usual strain, and he is stated to have caused the *Jains* to be put to death at *Yudhapuri.* He established the *Ma'h* at *Sringipur* or *Sringeri* and the temple of *Kámákshi* and *Sri chakra* at *Kánchí* and was finally liberated from existence at *Kánchi.* By *Venkataya,* known by the title of *Andhra Kálidás* or the *Kálidás* of *Telingana,* an inhabitant of *Vellore.*

XX—*Surapura Rája Vamsávali.*

Paper.

Genealogical account of the Zemindars of *Surapura* or *Zorapur* in the Hydrabad country; an estate cleared for cultivation by *Timma Reddi* under the authority of *Aurengzeb's* officers in the seventeenth century.

XXI.—*Rangarao Cheritra.*

Paper.

Account of the attack of the Fort of *Ranga Rao* Zemindar of *Bobili,* by *Mon. Bussy* and the troops of *Vijaya Ráma* Raja, the death of *Ranga Rao,* and his family and adherents-- the appointment of *Vijaya Ráma,* and his assassination by the maternal Uncle of *Ranga Rao.* This is the story told by Orme, vol. 2. part 1. p. 254.

XXII—*Makaráj Bomaráj Vamsávali.*

a. Paper.—b. Ditto.

Genealogy and historical account of the *Makarajwar* princes who ruled at *Karvetinagara,* or the Zemindars of *Narayanvaram* or *Naranvar* not far to the South of the *Tripeti* hills. The family is deduced from a *Chola* king termed *Dhananjaya Chola* through *Tondaman Chakravartti,* in whose race *Náráyan Raj* was born, who founded the city of *Náráyan varam* or *Kalyána Patan* from its being on the *Kalyán,* or what is now termed the *Naranvaram* River. The line then proceeds through 87 descents to *Maka Raj,* whose nephew it is asserted was an Ally or feudatory of *Krishna Ráya* of *Vijaynagar.* The descent is continued through fifteen other names, to *Káveri Ray,* Raja of *Kárveti nagaram* in the *Zilla* of *Chitore,* with whom the work concludes, and by whose desire

it was completed by different poets of his court. It is more a panegyrical than historical account of the family, and is copiously intermingled with praises of the deity *Venkatáchala Swámi.*

XXIII—*Kanyaká Cheritra.*

Paper.

Traditionary account of the voluntary exile or death of the *Vaisyas* of *Penakonda* in consequence of *Vishnuverddhana* Raja's demanding the daughter of *Kusuma setti* in marriage, and on the merchant's refusal, attempting to carry her off by force. In consequence, one hundred families it is said migrated to the West, eighty to the East, two hundred to *Goa*, and one hundred and thirty to the North, whilst *Kusumetti,* his daughter, and one hundred and two families burnt themselves. *Vishnu verddhana* in consequence of the imprecation pronounced by the *Virgin* died---his head bursting in two. His son *Rájaráya Narendra* appeased the surviving *Vaisyas,* and induced them to remain at *Penakonda,* making *Virúpáksha,* the son of *Kusumasetti,* chief over eighteen towns.---By *Guruvaya.*

Poetry, Plays, Tales, &c.

I.—*Airávata Cheritra.*

Paper, incomplete.

Gándhári intending to offer worship to the Image of *Indra's* Elephant omits to invite *Kunti* the mother of the *Pándavas,* who complains to her Sons. *Arjuna* compels *Indra* to send his Elephant in person to receive his mother's homage, to which ceremony *Gándhári* is invited. The story is told in verse.

II.—*Ambarísha Cheritra.*

Palm leaves.

Story of *Ambarísha* king of *Ayodhya* the worshipper of *Krishna,* in whose behalf the Discus of *Vishnu* threatened to destroy the *Muni Durvásas,* until arrested by the mediation of the king. The story is told in several of the *Vaishnava Puránas,* especially in the *Bhágavat* from which it is rendered into *Telugu,* by *Rangasayí* son of *Náráyana* and grand son of *Sankara Mantrí.*

III.—*Amukta Málá.*

a. palm leaves—b. ditto.

Narrative of the sixth *Alwar* or holy teacher of the *Vaishnava* faith, *Pariyálwar,* named also *Vishnujit,* who instructed the king of *Madura* and his court in the *Vaishnava* faith—*Vishnujit* afterwards finding a damsel in a *Tulaśi* bush, named her *Sudikuduta,* adopted her as his daughter, and married her to the deity *Sriranga.* The work also includes an account of *Yamunácharya* to whom the *Pandya* Raja had given his sister and half his kingdom—and who after a while relinquished the latter for a life of asceticism. The work is by *Alla sáni Peddana* one of the principal writers of the court of *Krishna Raya,* and is written in that prince's name. It is dedicated to *Venkata ramana* the deity of *Terupeti* and was composed in consequence of a vision imparted by *Andhra Madhusúdana,* the deity worshipped at *Chicacole,* to *Krishna Raya,* when he invaded *Orissa* in Sal. 1438 or A. D. 1516.

IV.—*Amuktamálá Vyákhyána.*

Palm leaves.

A commentary on the preceding by the same author.

V.—*Aniruddha Cheritra.*

Paper.

Loves and marriage of *Aniruddha* the grandson of *Krishna*, and *Usha* the daughter of *Bánásura*—with the humiliation of the latter by *Krishna*. By *Abhayámatya*.

VI.—*Baláyala Raja Cheritra.*

a. palm leaves.—b. ditto—c. ditto— a paper.

Story of *Baláyala* or *Balayána* also written *Belalla* and *Bellana*, Raja of *Sindhukatak*—who had resolved to give the *Jangama* priests whatever they should beg of him. *Siva* to try his faith appears, and requests of him a chaste female companion, and the king being unable to meet with such a person elsewhere, gave him his own wife *Chullamá Devi*. The queen finding the seeming *Jangama* rather backward, proceeded to embrace him, when she found a young child with three eyes in her arms. On beholding the child, the king worships him, on which *Siva* appears in his own person with his bride *Párvatí* and bestows on him a benediction. By *Chitáru Gangadhar*. See also page 204.

VII.—*Bhadraraja Cheritra.*

Palm leaves.

Narrative of the adventures of a prince named

Bhadra, the son of *Chandramani,* a king of the lunar race and an *Apsaras,* and of his son *Saphalya* who was an incarnation of *Hari* at the request of *Indra* in order to destroy *Kapatásura* and other giants in the south of *Indra.* Various stories of a legendary character are comprised in this work, which appear to be the invention of the author *Venkatáchárya,* and not borrowed from the *Puránas,* although of a similar description with such as occur in those works of the *Vaishnava* persuasion.

VIII.—*Bhadra parinaya.*

Paper.

The loves and marriage of *Krishna* with *Bhádrá* the daughter of the Raja of *Kikeya.* By *Peddana Kavi,* composed under the patronage of *Somabhupála* the son of *Terumala* Raja of *Gawdal,* a town in the Hyderabad country.

IX.---*Bhánu Kalyána.*

Paper.

A poetical description of the marriage of *Surya* with *Sántá* the daughter of the demon *Maya.* By *Chandrasekhara Iswara.*

X —*Bhogini Dandaka.*

Palm leaves.

Poetical account of the love of *Sarvajna Singama* or *Sinha bhupa* a prince of the *Velmavar* tribe and a damsel named *Bhogini.* By *Bommana patu Rája* translator of the *Bhágavat.*

XI.—*Bhoja Cheritra.*

Palm leaves imperfect.

A collection of tales related by *Sarpata Siddha* to *Bhoja.* They chiefly describe the adventures of *Sringára Sekhara* prince of *Kalinga* and his three friends, the sons of a minister, a banker, and a *tari* gatherer, by whom the Prince is restored to life after being poisoned by an old priestess. The beginning is wanting.

XII —*Chandrángada Cheritrá.*

a palm leaves—b. ditto.

A narrative of the loves of *Chandrángada* son of *Indrasena* king of *Nishadha,* and *Chitrarekhá* daughter of *Chitrasena,* with her election of him at the public choice of a husband. There is little incident in the poem, which is filled with florid descriptions of the seasons of the year and the sensations of lovers. By *Venkatapati* one of the eight poets of the court of *Krish-*

na Raya and distinguished by the title of *Krishna Raya bhúshana* the ornament of *Krishna Ráya.*

XIII.—*Chandrabhánu Cheritra.*

Palm leaves, incomplete.

Story of *Chandrabhánu* son of *Krishna* by his wife *Satyabhámá,* and his love for *Chandrarekhá:* the story is taken from the *Bhágavat* and rendered into Telugu, by *Mallana Mantri.*

XIV.—*Chandriká parinaya.*

Palm leaves.

Story of the loves and marriage of *Chandra* king of *Visálá* and *Chandriká* princess of *Panchála.* By *Mádhava* Raja son of *Rachorla* Raja---with a commentary.

XV.—*Chandriká Parinaya.*

Palm leaves.

An introductory chapter to a work intended to describe the marriage of *Bhíma* to the daughter of the king of *Kasí,* containing at some length the genealogy of the author's patron *Jupalli Venkatádri,* Raja or Zemindar of *Partyal.* The founders of this family are said to have been officers in the service of *Kála bhairava* of *Wariur,* and to have received their principality from *Kerikála Chola. Chenna vibhu* was the first---the following are named as his des-

cendants.--*Kondala Ráya, Nrisinha, Ayappa Nayak, Timma vibhu, Chennapa, Rághava, Achabhupa, Nrisinha, Gajapati, Mánya, Ayappa, Ramachandra, Ayana, Krishna Dharinipati. Timmappa* and *Retnappa* his sons succeeded severally: the latter had three sons two of whom *Timma,* and *Ayappa* severally succeeded: the direct succession then continued again thus; *Lingabhupati, Ramana* and *Lingana.* The last had four sons of whom the youngest *Venkatádri* was the patron of the poet *Bhattara Bala Saraswatikini Mahopádhyáya.*

XVI.—*Cháruchandrodaya.*

Palm leaves.

Narrative of the adventures of *Cháruchandra,* the son of *Krishna,* by *Rukmini ;* his conquest of *Indra's* heaven and falling in love with and marrying *Kumudvati* the daughter of *Padmákara* Raja. By *Chennama Mantri* of *Nandyal* minister to *Penima Timmia* Raja.

XVII.—*Dasaratha Nandana Charitra.*

Palm leaves.

A Telugu version of the first part of the *Rámáyana* from *Ráma's* birth to his marriage with *Sitá:* the great merit of this work is its excluding all labial letters whence it is termed the *Niroshtra Rámáyana.* By *Basavappa* of *Peddupati.*

XVIII.—*Dasávtára Cheritrá*

Paper.

An account of the ten Incarnations of *Vishnu.* By *Konernáth.*

XIX.—*Devàki nandana Sataka.*

Palm leaves.

A composition of 100 Stanzas on the exploits of *Krishna.* By *Kavirája sekhara* School master at *Gantur.*

XX —*Devamalla Cheritra.*

Palm leaves imperfect.

Account of *Devamalla* who was created by *Brahma* for the destruction of the *Asura Vajradanta* at the request of *Indra*—after the defeat of the Demon, the Gods gave him a city and a bride, as the reward of his prowess. He had ten sons by his wife, whom he sent to different countries, to teach boxing and wrestling, &ca.—from them the boxers and wrestlers profess to trace their descent. By *Venkatanárya,* composed by desire of *Koppala Malla*, a descendant of *Nimba* the son of *Devamalla,* who was established in the Dekhin.

XXI.—*Dhermángada Cheritra.*

a. palm leaves—b. paper.

Story of *Dhermángada* king of *Kanakapuri* in

Kashmir. His wife is delivered of a snake which is kept secret, and a report is given out that she has borne a son. The king of *Surāshtra* sends to propose his daughter as a wife for the Prince, to which *Dhermángada,* unwilling to confess the truth accedes. The damsel is sent to Kashmir, and when arrived at maturity enquires for her husband. The snake is given to her, which, although much grieved, she takes charge of, and carries to holy shrines, as *Jagannáth, Sriranga* and *Brahma kunda* at *Dhermapur.* At the latter she is directed by a voice from heaven to immerse the snake in the reservoir, which she does, and it assumes the form of a man: she returns to Kashmir with her husband. Her father-in-law on learning what has happened names her *Satyavati* and his son *Chitrángada,* and resigns to them the government. The story is related by *Gautama* to *Ahalyá* as the record of a virtuous wife. By *Nrisinha Kavi.*

XXII.—*Hamsavinsati.*

Palm leaves.

A collection of tales on the same plan as the Tales of a parrot, or twenty stories told by a *Hamsa* or goose, to prevent the wife of *Vishnudás* from carrying on a criminal intrigue during his absence. By *Agala Raja Nárayana* son of *Surāppá.*

XXIII—*Harischandra Nalopákhyána.*

a. palm leaves—b. paper—c. paper.

A poem written in a double sense: as interpreted in one manner it narrates the story of *Harischandra* and in the other, the adventures of *Nala*. By *Bhattu Murtti* who was first one of *Krishna Ráya's* eight poets, and subsequently patronised by *Ráma Raja,* whence he was entitled *Ráma Rája bhúshana.*

XXIV.—*Harischandra Kathá.*

Palm leaves.

The story of *Harischandra* king of *Ayodhya,* the trials to which he was subjected. and the sufferings to which he was reduced, and his final restoration to prosperity. In prose—author's name not given.

XXV.---*Harischandra kathá,*

Palm leaves.

A poetical narrative of the trials and sufferings of *Harischandra.* By *Gaurava Mantri* grandson of *Lakshmana kavi.*

XXVI.---*Iudumati Parinaya.*

Paper.

Loves and marriage of *Aja* the son of *Raghu* and *Indumati* the Princess of *Bhojapura.* By *Kámanure Krishnávadháni.*

XXVII.---*Kailása nátha Sataka.*

Palm leaves.

A hundred stanzas in praise of different forms of *Siva*. By *Venkata ramya* of Nellur.

XXVIII.-- *Kaládharopákhyána.*

Palm leaves.

Story of *Kaládhara* a form of *Kámadeva* and son of *Vishnu*, for whom *Viswakerma* builds a city in the ocean, whence he travels to different countries, and marries various princesses, until he recollects the examples of *Ráma* and *Yudhisthíra*, abandons the world, and devotes himself to meditation on *Vishnu*. By *Mudeyar Venkata pati.*

XXIX.---*Kámboja Raja Cheritra.*

a palm leaves—b. paper.

A collection of *Pauranic* legends supposed to be narrated by *Dattátreya* at the *Vriddha Ganga* to the king of *Kamboja*, who had visited the spot to be cured of the Leprosy. The author, or rather translator, is not named.

XXX.---*Kapota vákya.*

Palm leaves.

Story said to be told by *Ráma* to *Sugriva* of the resignation and charity of a Pigeon that gave it-

self up to a fowl who had taken its mate, and of some monkies that yielded their own flesh to feed a hungry hunter. By *Sayappá:* the stories are from the *Mahábhárat.*

XXXI.---*Kavi kerna Rasáyana.*

Palm leaves.

A Telugu version of the *Rámáyana,* in the same order. By *Venkata Ramaṇiya.*

XXXII.---*Kayúra báhu Cheritra.*

Palm leaves.

Story of the marriage of *Keyura báhu* king of *Kalinga* with *Mrigánkavati* daughter of the king of *Láta* or *Lar.* In order to induce the prince to seek her hand, his minister *Bhágurâyana* repeats a number of apologues and tales which constitute the composition. By *Machana Amátya* who professes to have written it by order of the person celebrated in the poem and who was a prince of *Rajamahendri.* His genealogy is thus given---*Keyurabáhu* son of *Gundana,* son of *Bhímana,* son of *Ketana,* son of *Kommána,* son of *Gonka Reddi,* son of *Govinda Bhuvibhu* of the agricultural caste, Raja of *Dharanikota*---*Ketana,* the third in ascent, is said to have been the minister of *Chayakara* the son of *Rájendra Chola.*

XXXIII.---*Kirátárjuniya.*

a. palm leaves—b. ditto.

A Telugu translation of the Sanscrit poem of the same name describing the adventures of *Arjuna* with *Siva* disguised as a mountaineer. By *Sattana* of *Náyanavaram* near Madras.

XXXIV.---*Lakshmi vilás.*

Palm leaves.

The story of the birth of the Goddess *Lakshmí* from the churning of the ocean, her marriage with *Hari* and residence with him in *Sweta Dwípa.* By *Rayasa Venkata pati* inhabitant of *Venkatagiri.*

XXXV.---*Mádhavábhyudaya.*

Palm leaves.

A poetical account of the *Avatárs* of *Vishnu* and particularly of the actions of *Krishna's* infancy and youth to his marriage with *Rukmini*. By *Ayudura kechaya* son of *Guruvaya,* composed by desire of *Naga* Raja son of *Paparaju* son of *Haryappa,* son of *Sankara Yogi,* Raja of *Nivetti* in the Nellur country.

XXXVI.---*Mairávana Cheritra.*

Paper.

The story of the release by *Hanumán* of *Ráma* and *Lakshmana* when they had been carried off

and confined by *Mairávana*---After the interruption of the sacrifice of *Indrajit, Rávana* applied to *Mairávana* for aid,who promised to seize the princes---*Ráma's* friends hearing of this desired *Hanumán* to be vigilant, who accordingly twisted his tail round the whole army---*Mairávana* unable to penetrate, assumed the form of *Vibhíshana* and desiring *Hanumán* to keep a good look out, was admitted by him into the intrenchments, where he cast all the host into a slumber, and made off with *Lakshmana* and *Ráma,* carried them to his castle, and ordered them to be sacrificed to his patroness *Kálí*---*Hanumán* then went to *Marmapura* to recover the princes, where he learnt the particulars of their imprisonment from the Warder, who happened to be his own son, and who undertook to convey him past six of the seven walls which surrounded the citadel but could not carry him farther---on arriving there *Hanumán* met *Dordandí* the sister of *Mairávana* coming to fetch the water to be used at the sacrifice, and who being dissatisfied with her brother's treatment, and compassionating the princes, consented to admit *Hanuman* into the palace, in the form of a musquito in the water pot---*Hanumán* then asked *Kali* for her victims, and winding his tail round the image, frightened her into acquiescence in their liberation---her attendant spirits brought the iron cage in which they were confined and *Hanumán* who had previously killed all the guards carried the princes out of the fortress. He then set to work to

demolish the fortification which brought *Mairávana* against him. He overthrew but could not kill the giant, and on marvelling at the cause, is informed by *Dordandi*, the five vital airs of the demon are on a mountain 60,000 cos remote, in the form of five black bees---*Hanumán* immediately travels thither, and catches and kills the bees, on which *Mairavana* perishes. He then placed *Dordandi* on the throne of *Marmapur*, with his son *Matsyavallabha* as young Raja. This story was told by *Ráma* to *Agastya* and repeated by *Náreda* to *Yudhishthira*. The original Sanscrit is said to be a part of the *Jaimini Bhárata*---the story is popular in the Dekhin---see pages 97 and 218---rendered into Telugu, by *Tirupati* son of *Ammaya Amátya*.

XXXVII.---*Mándhátá Cheritra.*

Palm leaves.

The adventures of *Mándhátá* a king of the solar race, the son of *Yuvanáswa*, his combat with *Rávana*, his falling in love with *Vimalángi* the princess of *Kuntala* and marrying her, his ruling prosperously over *Ayodhyá*, his philosophical studies under *Vasishtha* and his adoption of an ascetic life. Part of the story is taken from the *Vishnu Purána* but much is the addition of the author. The beginning is also appropriated to the legendary account of the origin of the temple of *Sriranga* from the *Vimána* or car of *Vishnu*. By *Nrisinha Kavi.*

XXXVIII.---*Naishadha.*

Paper.

A translation of the Sanscrit poem of *Srihersha* on the adventures of *Nala* and *Damayanti*. By *Srináth*; see the *Bhima Khanda*.

XXXIX.---*Nala Cheritra.*

Palm leaves.

The story of *Nala* and *Damayanti* as taken from the *Mahábhárat*.

XL.—*Nanja Rája Cheritra.*

Palm leaves.

Account of the worship of *Choleswara,* by *Nanja* Raja the *Karther* or Raja of Mysur, and the Raja's obtaining through the favor of the Deity, the hand of *Chandrakalá* princess of *Kuntala*. By *Náráyana Appa,* composed by desire of *Nanja* Raja.

XLI.---*Narukur Párijátam.*

Palm leaves.

A dramatic representation of *Krishna's* bringing the *Párijáta* tree from heaven, to gratify his wife *Satayabhámá*. By *Náráyana Appa* a man of the goldsmith caste of the village of *Narukur* in the ceded districts.

XLII.---*Parasuráma Vijaya.*

Palm leaves.

A prose narrative of the origin and actions of *Parasuráma,* taken from the *Puránas,* his defeat of *Kartavírya* and destruction of the *Kshetriyas,* his giving the earth to the *Brahmans,* and their obliging him to seek a habitation or himself in the recovery of a tract of land, the province of Malabar, from the ocean. By *Bhavagna.*

XLIII.---*Patita Pávana Cheritra.*

Palm leaves.

Poetical and legendary tales of the purification of various sinners by the communication to them of the *Mantra* of *Ráma.* or *Om Sri Rámáya Nama,* illustrative of the superiority of *Vishnu,* and recommendatory of the worship of the form of that divinity adored at *Tripeti.* By *Venkata Kavi* son of *Kechana.*

XLIV.---*Purúrava Cheritra.*

Palm leaves.

The story of *Purúravas* and *Urvasi* as related in several of the *Puránas* and in the drama of *Vikrama* and *Urvasi.* By *Abhaya Mantri* son of *Taduparthi Ráya Mantri.*

XLV.---*Rádhá Mádhava Samváda.*

Palm leaves.

Lyrical verses descriptive of the loves of *Krishna* and *Rádhá,* their conversation and sports; by *Venkata Kaví.*

XLVI.---*Rámábhyudaya.*

a. palm leaves—b. paper.

A Telugu poetical version of the *Rámáyana* or the history of *Ráma* from his birth to his defeat of *Rávana* and return to his capital. By *Rámabhadra Kavi* of *Uttanutta* dedicated to *Nrisinha* Raja of *Gobur.*

XLVII.---*Ráma stava Rágíya.*

Paper.

A *Vaishnava* tract in commendation of faith in *Krishna* or *Ráma* in preference to the ordinary modes of adoration; with hymns addressed to those divinities. By *Mallana.*

XLVIII.---*Rághava Pándavíya.*

Palm leaves.

A Telugu version of the Sanscrit poem *Rághava Pándavíya* in which the verses have a double import, and relate the substance of both the *Rámáyana* and *Mahábhárat.* By *Peddaráma Dhimán,* son of *Madda Raji Gunappya.*

XLIX.---*Rághava Pándaviya.*

a. paper—b. ditto.

A similar work as the preceding, by *Suranaryar* one of the chief Poets of the court of *Krishna Raya*.

L.---*Rája Niti.*

Palm leaves.

Story of *Kanakasekhara* and *Kanakarekhá* and their marriage. The son of the latter is instructed by the minister in polity, or the civil and military government of the state. By *Jugannath* son of *Ayala Mantri*, a Brahman of *Kimur* in the *Gantur* district.

LI.---*Ranganáth Rámáyana.*

a. palm leaves—b ditto, incomplete.

Another version of the *Rámáyana* of great celebrity in the south of India, the work of *Ranganáth Kavi*. but purchased from him by *Gunabuddhi Reddy* of *Gandi Kota* who accordingly appears as the author. and who dedicates it to his father *Vetála Dharanísa*.

LII.---*Rukmángada Cheritra.*

Palm leaves, incomplete.

The story of *Rukmángada* who preferred putting his son to death, to breaking his fast on the 11th

lunation which is sacred to *Vishnu,* see page. By *Prourha Kavi,* son of *Bomana patu raja* the translator of the *Bhágavat.*

LIII.---*Sakalakathá sára sangraha.*

a. paper—b. ditto.

A poetical popular version of the principal tales found in the *Puranas,* as those of *Paríkshit,* of *Nala* and *Damayanti,* of *Purúrava* and *Urvasi,* of the sons of *Sagara,* of *Kártaviryárjuna* and *Parasuráma,* of the birth of *Krishna* and death of *Kansa,* &c. By *Rámabhadra Kavi.*

LIV.---*Rúpavati Cheritra.*

Paper.

Story of the loves of *Musali Raja,* prince of *Venkata giri* and *Rúpavati* a dancing girl. By *Chinkatapalli Lakshi Raja.*

LII.---*Sámba vilása.*

Palm leaves.

Narrative of the birth of *Sámba* the son of *Krishna* by *Jambuvati,* his elopement with *Lakshmana kántá* daughter of *Duryodhana,* who is prevailed upon by *Balaráma* to consent to the marriage. The subject is taken from the *Bhágavat.* By *Venkataramana* who dedicates the work to the deity *Venkatapati.*

LIII.---*Sananda Cheritra.*

Palm leaves.

Account of *Sananda* a holy personage of the *Virasaiva* sect the son of *Purnavetti Muni,* who having visited *Yama* and beheld the tortures to which the souls of sinners were subjected, was moved with compassion to redeem the whole race by teaching them the *Pancháékshara,* the five-letter *Mantra* or formula, *Sivaya Nama,* glory to *Siva,* in consequence of which they were all transported to *Siva's* heaven. *Yama* complained of losing all his subjects to *Siva,* who told him he should never be liable to such a misfortune again. By *Linga kavi* of *Kalahastri.*

LIV.—*Sárangdhara Cheritra.*

Palm leaves.

Story in verse of *Sárangdhara* son of *Rájamahendra* king of *Rajamahendri* whose step mother *Chitrángí* falls in love with him—He rejects her advances, on which she accuses him to the king of attempting to violate her, and the king orders him to have his feet cut off, and to be exposed in the forest to wild beasts—There, a voice from heaven proclaims that the Prince in his former life was *Jayanta,* minister of *Dhavala Chandra,*who being envious of *Sumanta* one of his colleagues, contrived to hide

the slippers of *Sumanta* under the bed of the Queen. The king finding them and ascertaining whose they were, commanded *Sumanta* to be exposed to wild beasts after having his legs and hands cut off in retribution of which *Jayanta,* now *Sárangdhara,* suffers the like mutilation. He acknowledges the justice of the sentence, and his wounds are healed by a *Yogi.* A voice from heaven apprises the king of the innocence of his son, and he takes *Sárangdhara* back and puts *Chitrángí* to death. *Sárangdhara* adopts a religious life. The same story occurs in Tamul, see page 214. By *Chamakuri Venkatapati* son of *Chamakuri Lakshmana Kavi.*

LV.---*Sárangdhara Cheritra.*

Palm leaves.

The same story as the last, written in prose, by *Gaurana Kavi.*

LVI.---*Sasánka Vijaya.*

Palm leaves.

The rape of *Tárá* the wife of *Vrishaspati* by *Chandra* and the war that ensued amongst the Gods in consequence. *Vrihaspati* recovered his bride, but her son *Buddha* begotten by *Chandra* was given to him. The story is told in different *Puranas.* By *Venkapati* son of *Krishnaya.*

LVII.---*Sringára Rághava.*

Palm leaves.

A poem in praise of *Ráma* by *Venkatádri* son of *Chárukumári Peddia.* The first portion is appropriated to an account of the family of *Náráyana,* the patron of the poet, descended from *Kotipalli Gopapradháni*, a *Niyogi Brahman* of *Rojala* in the Hydrabad district.

LVIII.---*Surabhándeswara.*

a. palm leaves—b. ditto—c. paper.

A celebrated *Saiva* tale in the Dekhin, of an intrigue between a *Saiva* brahman of great sanctity and the wife of a *Tari* gatherer or vender of spirituous liquor. Being unseasonably interrupted by the husband at their first interview, the woman concealed her gallant in a large jar partly filled with arrack, in which the Brahman was stifled. In consideration of his piety, and the holiness of the place where the event happened, which was *Kasi* or *Benara, Siva* changed the body into a *Linga,* and the jar into the cup or *Yoni,* and consented to be worshiped in this form as *Surabhándeswara* the *Iswara* or *Linga* of the wine vessel. By *Ghantáya Prabhu,* son of *Yellana Amátya.*

LIX.---*Swarochisha Menu Cheritra.*

Palm leaves.

A poetical account of the birth of *Swarochisha*

the second *Menu*. *Pravarákhya* a Brahman having obtained permission to behold *Kailása* was seen by *Varuthini* one of the Apsarasas. She fell in love with him, but he being a pious person rejected her advances, and returned home: a *Gandharva* enamoured of *Varuthini*, observing what had occurred, assumed the shape of the Brahman, and in his person held intercourse with the nymph : the result of which was the birth of *Swarochisha Menu*. The story is taken from the *Márkandeya Purána* being rendered into Telugu, by *Allasani Peddana* one of *Krishna Raya's* eight poets : he is known by the name of *Andhra Kavi Pitámahá*, grand sire of *Andhra* or Telugu bards.

LX.---*Shorasa Kumára Cheritra.*

Paper.

The stories of sixteen princes, or of *Kamalákara* the son of *Janamejaya*, and his fifteen companions, who on setting out together in quest of adventures are separated from each other. They rejoin the prince after some interval, and each relates what has befallen him. The plan of the work is borrowed from the *Das Kumára* of *Dandi*, but the persons differ, and the adventures are of a more marvellous complexion; thus *Kamalákara* releases one of his friends from his transformation into a tree. He is himself changed to a Parrot. *Chitra-*

sena obtains the power of travelling through the air, &c. Several of the stories are taken from other collections, as the *Vrihat kathá* and *Vetála Panchavinsali*. By *Annaya*.

LXI.---*Váni vilása.*

Palm leaves.

A poetical miscellany which may be regarded as a popular *Purána*. It comprises accounts of the creation and destruction of the world, the genealogy of the Patriarchs, the extent of the earth, the holiness of different sacred streams, the duties of the different castes, the merit of observing various festivals and worshipping particular objects. It treats of Grammar, Prosody, Astronomy, Medicine, Music, Arms, of Philosophy, the Drama, Elephants and Horses, and of articles of dress and ornament, and is in fact a summary of the religious and social system of the Hindus. By *Terumalla Rangasayi* son of *Kandarya*.

LXII.---*Vasu Raja Cheritra.*

Palm leaves.

Story of *Vasu* king of *Pratishthána* whilst hunting in a forest beholding and falling in love with *Girikanyá*, the daughter of the *Koláhala* mountain and marrying her. By *Bhattu Murtti*, said to have been one of the poets of the court of *Krishna Raya* and *Ráma* Raja, composed by desire of

Terumala Raya Raja of *Pennaconda* after the downfall of *Vijayanagar,* one of the five grand sons of *Rama* Raja : the genealogy contained in the introductory lines of the poem is of some value as shewing the reputed descent of that usurping minister. A descendant of *Yudhishthira* was *Pinna Tatta* —his son was *Somadeva*---his son *Raghunáth*---his son *Purana Makaju*---his son *Bukka* Raja—his son *Ráma* Raja—he had three sons *Timma, Kondama* and *Sriranga* of whom the last succeeded to the sovereignty of the dismembered kingdom : he had five sons *Konavibhu, Timma, Rámaprabhu—Terumalla* and *Venkatapati* both : the last two appear to have enjoyed authority.

LXIII.—*Vetála Panchavinsati.*

Paper.

A collection of twenty-five tales told by a *Vetala* or Demon to *Vikramaditya,* translated from the Sanscrit.

LXIV.—*Vidyávati Manjari.*

Palm leaves.

Poetical description of a dancing girl and her loves with *Mudurama Raja Paligar* of *Mugarala palam.* By *Seshachala Paligar* of the *Tadigola* family.

LXV.--- *Vijaya Vilása.*

Palm leaves.

The adventures and exploits of *Arjuna* on his separation from his brethren, as described at the end of the first section of the *Mahábhárat,* with some modification. On his coming southwards he marries *Chitrángadá* daughter of *Pándya* Raja at Manipur, by whom he has *Babhruváhana* after which he goes to *Prabhása kshetra* in pilgrimage, and thence returns to *Dwáraká* in disguise, whence with *Krishna's* connivance, he carries off and marries *Subhadrá* the sister of that divinity, *Abhimanyu* is born of this marriage. By *Chamakura Lakshmayah.* The book is dedicated to *Raghunáth* Raja, son of *Achyuta Raya* a prince of Tanjore in the beginning of last century.

LXVI,--- *Vikramárka Cheritra.*

a. palm leaves—b. ditto—c paper.

An account of the celebrated prince *Vikramárka* or *Vikramáditya* and his brothers; according to this legend *Vikramárka* on his travels propitiates *Káli* under a fig tree near *Ujayin,* and she confers upon him a life and reign of 1000 years. *Prasena* king of *Ujayin,* dying without heirs, *Vikramárka* is elected monarch: after reigning many years he visits *Indra,* and upon his return observes evil omens, the cause of which is explained by *Bhartrihari* to be the birth of his brother's destroyer. The king sends his familiar

to search for this person, and the *Vetála* discovers him in *Sálivahana* just born of a virgin six months old, at *Pratishthána—Vikramárka* sets out to kill him but is encountered and slain by *Sálivahana*. *Vikramárka* is succeeded by his son to whom *Bhoja* succeeds.

The work contains also the story of *Bhartrihari* who detects the infidelity of his wife by the receipt of a fruit which he had given her, and which she presented to her gallant, the gallant to a female slave—the slave to a common woman, and the last again to the king. *Bhartrihari* in consequence retired to an ascetic life. By *Kondaya Kavi* son of *Chittiya Timmia* and grand son of *Mallikarjuna* inhabitant of the Ceded districts. Mss. c. is by *Yekaya*.

Although denominated the *Vikrama Cheritra*, these works are nothing more than the collection of tales narrated to *Bhoja* by the animated statues which supported a throne formerly belonging to *Vikramáditya*, and subsequently found by *Bhoja*. On his attempting to ascend it, the statues, which were so many *Apsarases* or nymphs of heaven, consigned for a given period to do penance in this form, denied his pretensions, as being infinitely inferior to their former master, in disinterestedness, courage and liberality. Each image tells an anecdote of *Vikramáditya* in support of the assertion, and the work

is thence known as the *Sinhásana Dwátrinsati,* or Thirty-two (tales) of the throne, such being the number of it supporters.

The original collection is unquestionably Sanscrit, but versions exist in every cultivated dialect. Such as occur in this collection agree tolerably well with each other in the purport of the stories, although admitting occasional additions and embellishments. Such is the case with the Telugu and Marhatta versions, and to these may be added the Bengali as printed in Calcutta. The Hindi translation, published likewise in Calcutta, differs in every respect from the original, the authenticity of which is nevertheless corroborated by the agreement of the other three, the Telugu, Bengali and Marhatta, with each other, and with the Sanscrit text. The Telugu differs chiefly from all the rest in the introductory portion. The original simply states that *Bhartrihari* was king of *Ujayin* and that *Vikramáditya* his younger brother succeeded him, on his abandoning the world, in consequence of detecting his wife's infidelity by the well known circumstance of the fruit, which, given by him to the Queen, was presented by her to her paramour, and after a time came back again to the king. According to the Telugu version however *Vikramáditya,* was one of the four sons of *Chandragupta* a Brahman of *Uj-*

ayin—the others were *Vararuchi, Bhatti* and *Bhartrihari*—*Vararuchi* the elder was the son of a Brahman woman, and adopted a religious life—*Bhartrihari* the son of a *Sudra* woman obtained the throne of *Ujayin* but resigned it for the reason above stated, when *Vikramáditya* succeeded—*Bhatti* was his minister. The Marhatta and Bengali follow the original Sanscrit. The Hindi makes *Vikrama* one of the six sons of *Gandharb Sen* Raja of *Ambavati;* the others are *Brahmanit, Sankha, Bhartrihari, Chandra* and *Dhanwantari*. *Sankha* becoming the minister of the Raja of *Dhár* the father of *Bhoja*, killed him, and was killed by his own brother, *Vikrama*, who thus became king of *Dhár*.

A remarkable part of the story of *Vikramáditya* is his being killed by *Sálivàhana* of *Pratishthána.* In the introduction to the Sanscrit work and the Bengali translation, this fact is merely announced. In the 23d story however, in both, *Sálivàhana* is said to be the son of a *Brahman* widow by a *Nága kumára* a serpent prince, whose aid gives animation to clay figures of men, elephants and horses for his son's service in the engagement, from which however *Vikrama* by the aid of *Vásuki* retires unharmed. The same story is told in the same manner and place in the Telugu version, but the introduction improves upon it, by stating that *Vikramáditya* solicited a boon from *Mahadeo* that he should never be slain, unless by the son of an infant virgin, in-

tending thereby an impossibility. Such however was *Sílivâhana*, being begotten by a *Nága kumára* on a female child one year old. *Sáliváhana*, with the aid of his father and the animated toys defeats and kills *Vikramáditya*. The Marhatta so far amends this story that it makes the virgin mother of *Sáliváhana* seven years of age. Not a word of these incidents is found in the Hindi work, nor any mention of *Sáliváhana* at all. Those peculiarities of the story, therefore, which shew the strongest traces of the appropriation of early Christian legends, are of local and probably recent origin, and after all present no very striking analogy.

LXVII.---*Vipranaráyana Cheritra.*

Palm leaves.

Story of *Vipranár'yana* a Brahman, one of the *Alwars;* the same apparently as *Terumanya;* and of *Devadevi* a dancing girl in the temple of *Sriranga*. The God in consideration of his votary's merits assumes his shape, and presents to *Devadevi* a golden Ewer from his shrine as the reward of her favours. *Vipranaráyana* is accused of having stolen the vessel, and is on the point of being punished for the theft, when *Sríranga* appears and reveals his innocence. By *Varadiya* disciple of *Kandala Dodáchári* of *Sriranga*.

LXVIII.---*Vírabhadrâ Vijaya.*

Palm leaves.

The origin of *Virabhadra* from the anger of *Siva* and his destruction of the sacrifice of *Daksha*--- a well known *Pauranic* legend, and the chief subject of the sculptures at *Ellora* and *Elephanta*. By *Bommana paturaj.*

LXIX.---*Vrihannáyiki Dandaka.*

Palm leaves.

Panegyrical description of *Vrihánnâyiki* a form of *Durgá* worshipped at *Terukummam*. By *Sivaramia* of Tanjore.

LXX.---*Atmânátmá viveka.*

Palm leaves.

A treatise on the distinction between matter and spirit, the formation and dissolution of the body, of passion and philosophy and divine wisdom. It is a translation from Sanscrit.

LXXI.---*Brahma Gitá.*

Palm leaves.

A treatise on abstract devotion according to the *Vedánta* philosophy, as communicated by *Brahma* to *Indra* and other deities, and repeated by *Súta* to the *Rishis;* said to be a translation from Sanscrit.

LXXII.---*Mantrasárártha dípika.*

Palm leaves.

An account of the doctrines of the *Vaishnava* sect, interspesed with notices of *Rámánuja* and other teachers, description of places venerated by the sect, and of hymns and prayers used by them. Said to be a translation from Sanscrit.

LXXIII.---*Vedánta Rasáyana.*

Palm leaves.

The history of Christ, translated from the Gospels, with an introduction in the form of a dialogue between *Mallarasa* and *Gnyána bodha*, in which the inferiority of the Hindu Gods to *Parameswara* or *Sarveswara*, from whom they proceeded, is maintained, and in proof, the incarnation of *Sarveswara* as *Isu* or *Jesus* is described : composed by *Ananda* inhabitant of *Mangalagiri,* dedicated to *Dasa mantri* or *Dasapa,* a Brahman converted to Christianity.

LXXIV.---*Sampagemanna Sataka.*

Paper.

A hundred stanzas in praise of *Sampágemanna,* a form of *Siva,* and in commendation of divine wisdom. By *Paramánanda Yatíndra.*

LXXV.---*Mallikárjuna Sataka.*

Paper.

A hundred stanzas supposed to be add ressed by an enamoured female to the deity *Mallikárjuna*, the form of *Siva* worshipped at *Srisaila.*

LXXVI.---*Lakshmi Nrishimha Sataka.*

Paper.

A hundred stanzas in praise of a form of *Vishnu* worshipped in the *Anterveda* or tract between the *Krishna* and *Godáveri,* near *Rájamahendri.* By *Kesava dás.*

LXXVII.---*Krishna Sataka.*

Paper.

A hundred stanzas in praise of *Krishnu.* By *Kavirákása.*

LXXVIII.---*Sundari mani Sataka.*

Paper.

A hundred stanzas descriptive of the dress, amusements, teelings and endearments of an enamoured female.

LXXIX.—*Vernásrama Dherma Nirnaya.*

Paper.

A description of the principal observances to be followed by the four principal castes and by the Artificers fabled to have descended from *Viswakermá*

with some Pauranic extracts relating to that demi-god and his progeny. By *Básaváchárya.*

LXXX.---*Anubhavasára.*

Paper.

A treatise on the merits of worshipping *Siva* agreeably to the tenets of the *Jangamas.*

LXXXI.—*Siddhéswara Dandaka.*

Paper.

Legendary account of the origin of the shrine of *Siddheswara,* a form of *Siva,* the Lord of Superhuman faculties, worshipped at the village of *Kalkata* on the bank of the *Bahu* river: By *Venkatáchalapati.*

LXXXII.—*Chandrarekhá vilápa.*

Paper.

Account of the loves of *Niladri Rao* and *Chandrarekhá,* a dancing girl. By *Jagannáth.*

Philology.

I.—*Narasa bhúpalíyam.*

a. palm leaves.—b. ditto—c. ditto.

A work on the objects of Poetical and Dramatic composition, or the hero, heroine, their friends and associates, with the different emotions and feelings to be described. By *Bhattu murtti* one of the eight poets said to have been patronised by *Krishna Raya.* The work however derives its name from *Narasa* the father of *Krishna Raya,* whose genealogy is traced by the Poet from the Sun through the solar race of Princes to *Kalikala Chola.* In his family, it is said, *Pochi* Raja was born, and from him *Narasa* is made the 28th in descent—*Narasa Raya* was Prince of *Vijayanagara* about 1495.

II.---*Ahobala Pánditíyam.*

Palm leaves.

A work on Rhetorical or poetical composition, also on the meanings and origin of words in the Telugu language, and on prosody. It is in some degree a commentary upon the aphorisms of *Nannaya Bhatt.* By *Mádhava Yajwa,* also termed *Ahobala Pundit,* a Brahman of *Palár.*

III.---*Lakshana Chúrámaní.*

Palm leaves.

A work on the powers of the letters of the Sanscrit alphabet, the deities that preside over them, the influence they exercise over the fortunes of mankind, the effects of certain combinations of them, and the manner in which they are used in different composition. These subjects, which are mystical and astrological rather than philological, are followed by an account of the six thousand *Niyogi* Brahmans or Brahmans acting as Poets, Astronomers, School masters, &c. supposed to be descended from those who followed *Yudhishthíra* and his brothers into exile, and who were appointed to certain secular functions, by different Telugu Princes. Thirty-two are specified as of particular eminence. This account is followed by a treatise on Prosody, with illustrations of the different metres used in the writing of *Bhíma, Adharvána, Kavirakshasa, Nánnaya bhatt,* &c. and an account of various ornaments of style, as alliteration and others. By *Kastúrí Rangaya* son of *Venkata Krishnaya* of Tanjore. It is dedicated to *Ananda Ranga Pella* and is also termed the *Ananda ranga Chandasu.*

IV.—*MálYadi Nrisinha Chandasu.*

Palm leaves.

A treatise on Telugu Prosody, by *Lingaya Mantri* of *Veylatur.*

V.—*Andhra Sabda Kaumudi.*

Palm leaves.

A short Grammar of the Telugu language, by *Lakshmi Nrisinha* son of *Varada Yajwá* of *Srikakol.*

VI.—*Amara koshavyákhyána.*

Palm leaves.

The Sanscrit vocabulary of *Amera Sinha,* with a Telugu interpretation.

VII.—*Kávyálankára Churámani.*

Palm leaves.

A work of some extent on Rhetorical and poetical composition, by *Venikotta Peddana* son of *Govindámátya:* it is dedicated to *Visweswar,* a prince of the *Chálukya* tribe, whose family is thus traced *Vishnuverdhana, Chálukya Bhíma, Rájanarendra, Dherma vallabha, Upendra, Chalukya Visvanath* and the work is consequently of the 14th century.

VIII.—*Andhra náma Sangraha.*

Paper.

A vocabulary of the Telugu language in two parts, the first contains words classed according to their signification—the second, words of various meanings. By *Lakshmana Kavi.*

IX.—*Bhíma Chandassu.*

Paper.

A work partly on the powers of the letters in composition, and partly on the influence of the Planets, by *Bhima Kavi,* one of the oldest Telugu writers, cotemporary with *Nannaya Bhutt* see page 265. *Bhima* is said to have been a cotemporary, also of a Prince of named *Raya Kalinga Ganga.*

Astrology, Medicine and Mechanics.

I.—*Ratta mattam.*

a palm leaves—b. ditto—c. ditto.

Astrological predictions of the weather, rain, droughth, and similar topics applicable to agriculture, and the plenty or scarcity of grain. Translated from the *Canada* of *Retta*, by *Bháskara* son of *Nagaya* and dedicated to *Venkatapati Palligar* of *Eravar*.

II.—*Samudrika Lakshana.*

Palm leaves.

A treatise on Palmistry, by *Annaya* son of *Márya*.

III.—*Ganita Trirasikam.*

Palm leaves.

The rule of three and other arithmetical rules. by *Pavalur Malana*.

IV.—*Vaidya Pustaka.*

Palm leaves.

A tract on Medical preparations, and on the efficacy of certain prayers and charms.

V.—*Silpa Sástra.*

Palm leaves.

Instructions for making the Images of the Gods of wood or metal, and for ornamental work in gold and silver, cutting precious stones, &c. By *Peddanáchári* an artificer.

VI.—*Grihanirmána vidhi.*

Palm leaves.

Rules for the erection of houses, temples and other edifices—author not named.